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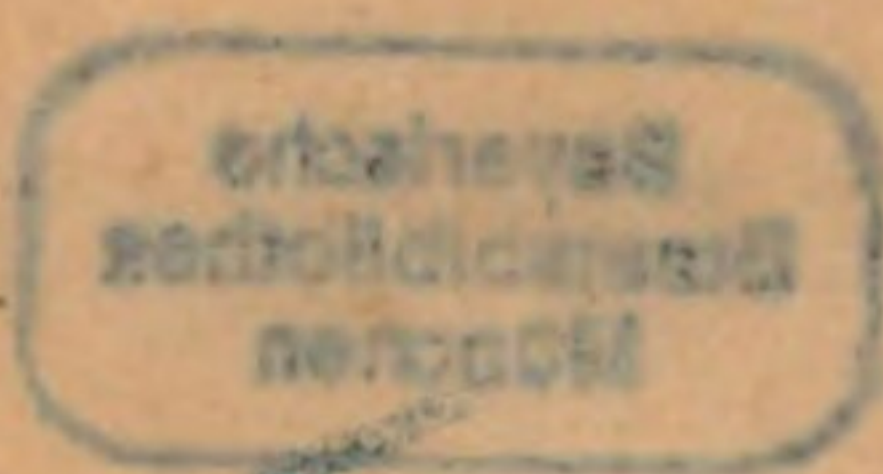
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Haughton



RUDIMENTS

BENGAL

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RUDIMENTS

OF

BENGÁLÍ GRAMMAR.

RUDIMENTS

BENGALI GRAMMAR

RUDIMENTS

OF

GRAVES CHANNY HAUGHTON M.A.

BENGALI GRAMMAR

AND THE

LONDON

PRINTED FOR THE AUTHOR

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1851

RUDIMENTS
OF
BENGALÍ GRAMMAR.

BY

GRAVES CHAMNEY HAUGHTON, M.A.

AND PROFESSOR OF SANSKRIT AND BENGALÍ IN THE HONOURABLE
EAST-INDIA COMPANY'S COLLEGE.

LONDON:

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And sold by **BLACK, KINGSBURY, PARBURY, and ALLEN**, Booksellers to the Honourable
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1821.

RUBINENTS

BENGALEE

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East India Company, Leadenhall Street.

1821

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FOR

MANAGING THE AFFAIRS

OF THE

Hon. United Company of Merchants of England

TRADING TO THE EAST-INDIES:

THIS WORK,

PREPARED UNDER THEIR PATRONAGE,

IS,

WITH GREAT DEFERENCE AND RESPECT,

DEDICATED BY

THEIR MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

GRAVES CHAMNEY HAUGHTON.

Hayleybury, 1st August, 1821.



PREFACE.

To those who are aware that the Bengálí is the vernacular dialect of five and twenty millions of British subjects, of whom, perhaps, not above a fourth part is able to speak any other language, it will be unnecessary to attempt to shew the necessity of its being understood by those servants of the East-India Company in Bengal Proper, who are appointed to execute the various duties connected with the government of the country. All who have considered upon what the prosperity of a nation is founded, will be ready to admit that the wisest laws and the most enlarged views must be useless, when those who are appointed to put them in force are destitute of the means of communicating directly with the people of the country. Without an intimate knowledge of the language, and through it of the manners, customs, and religious prejudices of any people, it will be impossible to maintain, far less to promote their interests; but where such efforts have
been

been made to increase the happiness of so large a portion of the British Empire by the influence of a mild and benevolent system of government, it would be surprising indeed if the cultivation of the native languages had been overlooked.

A conviction of the importance of a competent knowledge of the Bengálí language to those Civil Servants destined for Bengal, was shewn to be well understood by the executive branch of the East-India Company; for on the foundation of this College it was made an indispensable requisite for every civil servant proceeding to that Presidency.

The various duties connected with the judicial, fiscal, and commercial branches of the Company's government in the province where this language is spoken, render a knowledge of it a subject of paramount importance. The venality and faithlessness of those commonly acting as interpreters, the habitual tendency of the wealthier natives to disregard every feeling of self-restraint and moderation towards their less affluent fellow countrymen, when their respective interests happen to clash, are surely sufficient motives to impel every humane mind to desire, that those appointed over so valuable and interesting a portion of the British Empire should be qualified for immediate intercourse with the people themselves,

themselves, rather than that intentions so good, and desires so purely disinterested as those which dictated the laws for British India, should be rendered altogether nugatory, by our countrymen being obliged to have recourse to corrupt channels of communication, such as, it is painful to state, those natives are frequently found to be, who act as our subordinate agents. Yet to such assistance, without the possibility of either check or controul, must every civil servant of the Company have recourse, who is appointed to any situation without a competent knowledge of the language of the province which is the sphere of his exertions.

It has been objected by some, that it is useless to burden the memories, and consume the time of young men with the study of a language which they may never be in a situation to require, as the course of their service may never be within the limits of that part of the Presidency where the language is spoken. To this it may be answered, that so long as the Bengal Presidency includes provinces so dissimilar in languages and manners, there seems no possibility of avoiding the latter part of the objection, with any advantage to the general good; because it can never be previously known to what province, or line of service, any young man may be appointed.

pointed. Such an objection rather lies against the system that includes so many nations under one executive government, than against those who have in consequence been obliged to devise the means of avoiding its practical inconveniences. But with regard to that part of the objection which deprecates the loss of time and attention, it may be urged, in addition to what has been just said, that such a consideration is hardly to be put in comparison with the advantages that must be derived from the present system of instructing all who are intended for Bengal. For at an age so young, when the memory is in its utmost vigour, it can require but an ordinary exertion of its powers to learn so simple and easy a language as the Bengálí, sufficiently for all the usual purposes of colloquial intercourse; while experience must convince every one, that were the acquisition of the language to be delayed for a few years later, the mind could be roused with difficulty, if at all, to what would then become so irksome and painful a task. The rudiments of the language are taught here in common with every other branch of education deemed requisite to qualify the Company's servants for the high and important situations they are destined to fill; and though the system pursued in the College of Fort William, in Calcutta, may afterwards leave it to their own

option

option whether they shall prosecute the study any further, yet it must be allowed, that whenever they may be so circumstanced as to require the language, they will have to exert but a trifling degree of industry, in comparison with what would otherwise have been the case, had they never learned its elementary principles.

The inconveniences of the present plan are but slight and temporary ; but the benefits resulting from it tend to the permanent happiness and well-being of millions of our fellow creatures ; whose interests, in proportion to their helplessness, it should be our duty to promote by every means in our power.

If we are to expect a higher moral improvement of the natives of India through our influence, it can only be by their having a facility of communication with our countrymen, and thereby affording them an opportunity of seeing practical examples of the advantages of that system of morality which we are anxious to impart to them.

The foregoing remarks have been in some measure intended to obviate objections that have been occasionally raised against that part of the system of instruction at this College, which regards the teaching of this language to students intended for the Presidency of Bengal. Those who deny the utility of
studying

studying this language, and who are unacquainted with any of the native languages of India, except the Persian and Hindoostanny, can hardly be convinced of the necessity of any other; for every argument with them must be construed to be personal, as it will be difficult to shew them how inadequate these languages are for the purpose of local communication in the thickly inhabited Hindu districts, without at the same time making them feel sensible, how incompetent they are to form an opinion, where they never could be aware how much they lost by being confined to communicate with perhaps but one native out of a village, or possibly of a whole district; and that all information obtained through such a medium must be, at the best, partial, limited, and uncertain.

The Bengálí language, when employed for colloquial purposes, is remarkably simple in its construction; but generally rises in difficulty with the subject, as it then borrows freely both grammar and idiom from its parent the Sanscrit; to which it has, perhaps, a closer affinity than any other of the many derivative languages spoken throughout India. It is to the Sanscrit what the Italian is to the Latin, and is free from those intricacies of gender and inflexion which trammel the Hindoostanny language, without either lending it force

or

or elegance : all things animate being masculine or feminine according to their sexes, and every thing else neuter, as in our own language.

In the following sheets an endeavour has been made to introduce nothing but what was important; much has been omitted which was deemed to be of little value to the learner. No separate portion of the work has been devoted to the syntax of the language, as nearly every thing of consequence relating to that subject has been incorporated in the body of the work, from a conviction that such unconnected rules are seldom studied, and still less frequently remembered. The subject of prosody has been altogether omitted, as a matter more of curiosity than of real utility in a language like the Bengálí.

The author has not failed to consult the works of those who have preceded him, nor to derive advantage from their remarks whenever they suited his purpose ; and he takes this opportunity of thanking the gentlemen whose works are mentioned beneath, for whatever aid he has derived from their labours.

It remains only to urge, in extenuation of the defects that may be observed in this work, that when first undertaken it was not designed for publication, but merely for distribution

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among

among the students of the language, and was intended only to embrace the elementary rules of orthography and pronunciation, together with a short example of the declension of nouns and pronouns, and the inflection of a verb; as the grammar compiled and printed in Bengal by Dr. Carey was no longer to be procured in this country. But owing to the difficulty attending the arrangement of the types at the outset, a delay of a few weeks took place, during which period it occurred to the author that it would be better to attempt an entire grammar at once; for which the indulgence of the reader is now requested, as the sheets were generally written over night, and printed the next day. For this hurry the only apology that can be offered and accepted, is the circumstance that there existed the immediate pressure of a want, which hardly admitted of delay.

Notwithstanding all the care and vigilance it was possible to exert, a few errors have crept into the press; but it is hoped they will not be found of any great importance. Those which appeared deserving of attention have been noticed in the corrections.

A List

*A List of the Works consulted during the Compilation of
this Grammar.*

Halhed's Bengal Grammar.

Carey's Bengalee Grammar.

Wilkins' Sanskrita Grammar.

Mohunpersaud's Bengalee and English Vocabulary.

East-India College,

Hayleybury,

1st August 1821.

A List of the Works consulted during the Compilation of

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BY THE SAME AUTHOR,

SELECT BENGALÍ STORIES,

WITH A

TRANSLATION AND GLOSSARY.

DIRECTIONS TO THE BINDER.

PLATE I. *to face page 1.*

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CORRECTIONS.

Page	line	
11	9	<i>for</i> ৳ র৳ ... <i>read</i> ৳ র৳.
28	21	— a transitive — an intransitive.
40	15	— গৰ্ভতি ... — গৰ্ভিত.
44	21	omit the words “ either past participles, or ”
50	20	<i>for</i> DAT. মোতে ... <i>read</i> DAT. মোকে.
57	25	— nominatively — nominally.
93	14	— বাহড ... — বাহড.
101	6	— থাকিতে ... — থাকিতে.
102	4	— সহোগামিনী — সহগামিনী.

ਓ ਫ ਨ ਮ ਕ ਿ ਫ ਫ ਫ

ਫ ਫ ਫ ਨ ਫ ਫ ਫ ਫ ਫ

ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ

ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ

ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ

ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ

॥ ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ

ਕੁਫ ਕੁਫ ਕਿਫ ਕੀਫ ਕੀਫ ਕੀਫ

ਕੀਫ ਕੀਫ ਕੀਫ ਕੀਫ ਕੀਫ ਕੀਫ

ਐ ੴ ੴ ੴ ॥ ਕੀਫ ਕੀਫ

ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ ਫ

THE BENGALI ALPHABET.

Vowels.

Consonants.

Pl. I.

অ_o আ_a া_a ক_k খ_{k'h} গ_g ঘ_{g'h} ঙ_{ng}
 ই_i ঈ_i ি_i ি_i চ_{ch} ছ_{ch'h} জ_j ঝ_{j'h} ঞ_ñ
 উ_u ঊ_u ূ_u ূ_u ট_t ঠ_{t'h} ড_d ঢ_{d'h} ণ_n
 ঝ_{ri} ঞ_{ri} ৐_{ri} ৑_{ri} ত_t থ_{th} দ_d ধ_{d'h} ন_n
 ৒_h ঞ_h ৓_h ঞ_h প_p ফ_{ph} ব_b ভ_{b'h} ম_m
 এ_e ঐ_{oi} ে_e ৈ_{oi} য_{y,j} র_r ল_l ব_{v,w} ।
 ও_o ঔ_{ou} ো_o ৌ_{ou} শ_s ষ_{sh} স_s হ_h ॥

Initial and Final Vowels with a Consonant.

अक आका ईकि अकी ओकु ओकु
 श्रुक् श्रुक् ऌक् डक् एके अर्के
 ओको ओको ॥ ° º ३ १ ५ ७
 न् कु गु तु म रु क र ह सु

Engraved by J. Swaine.

‡ 1. *Answāra* . 2. *Visarga* . 3. *Silent* ३. 4. *Crook of Ganēsa* . 5. *Chandra-bunda* .

Or nasal Sign . 6 . Iswara, or Symbol of God.

RUDIMENTS OF BENGALÍ GRAMMAR.

OF ORTHOGRAPHY.

1. THE Bengalí alphabet, like those of all languages of the *Hindu* class, is read from left to right.

THE ALPHABET.

অ ă, আ ā; ই i, ঐ ī; উ u, ঊ ū; ঋ ṛi, ঌ ṛī; ল li, ঳ lī;
এ ē, ঐ oi; ও ō, ঔ ou; ং ōng, ঃ ōh.

1 Gutturals	ক kă	খ khă	গ gă	ঘ ghă	ঙ ngă
2 Palaticks	চ chă	ছ chhă	জ jă	ঝ jhă	ঞ nyă
3 Cerebrals	ট tă	ঠ thă	ড dă	ঢ dhă	ণ or ৱ nă
4 Dentals	ত tă	থ thă	দ dă	ধ dhă	ন nă
5 Labials	প pă	ফ phă	ব bă	ভ bhă	ম mă
6 Semi-vowels	য yă	র ră	ল lă	ব vă, or wă	
7 Sibilants and the aspirate }	শ śă	ষ shă	স să	হ hă	

The short vowel ă is inherent in every consonant.

B

Read

Read *ō, ā; i, ī; u, ū; &c. kō, khō; gō, ghō; &c.* and pronounce the vowels agreeably to the powers of the *Italian* alphabet. In speaking of the letters individually, it is the practice to use the term *कारः kārōh* (make, form) after each of their names as here exhibited. Thus the vowel *अ ō* is called *अकारः ō-kārōh*, and the consonant *क kō*, *क्कारः kō-kārōh*.

OF THE VOWELS.

Most of the vowels, occasionally, assume a very different shape from that exhibited in the alphabet, which the following arrangement may serve to explain.

As Initials.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
ō	ā	i	ī	u	ū	ṛi	ṛī	li	lī	ē	oi	ō	ou

As Medials and Finals.

।	ि	ी	ू	ृ	ॄ	ॅ	ॆ	े	ै	ॉ	ॊ	ो	ौ
ā	i	ī	u	ū	ṛi	ṛī	li	lī	ē	oi	ō	ou	

Initials, Medials, and Finals in Composition with a Consonant.

अक	आक	इकि	ईकी	उकु	ऊकु	ऋक्	ॠक्	ऌकु	ॡकु	एके	ऐके
ōkō	ākā	iki	īkī	uku	ūkū	ṛikṛi	ṛīkṛī	likli	līkli	ēkē	oikoi
ओको औको											
ōkō oukou											

In

In this manner the vowels may be combined with any other consonant.

2. The simple vowels are five, for which there are ten characters : অ *ô*, ই *i*, উ *u*, ঋ *ri*, ৗ *li*, to denote the short sounds ; and আ *ā*, ঐ *ī*, ঊ *ū*, ঋ *rī*, ৗ *lī*, their corresponding long sounds, which are directed to be held twice the time of the short, in pronunciation. The compound vowels, or diphthongs, are এ *ē*, ঔ *oi*, ও *ō*, ঔ *ou*, which, in prosody, should never be short.

Remark, that the vowels ই *i*, এ *ē*, and ঔ *oi*, are written before the consonants with which they are conjoined, though sounded after them : Examples ; কি *ki*, কে *kē*, কৌ *koi* ; while ও *ō*, and ঔ *ou*, enclose the consonants between them ; as কো *kō*, কৌ *kou*.

The copper-plates exhibit nearly the whole of the compounds, and the learner can refer to them for any compound that is not exhibited in the specimens which follow

OF ANALOGOUS FORMS OF COMPOUND LETTERS.

3. Custom has established that when two or more consonants meet, without any vowel intervening, they should be compounded together ; and the following examples will be sufficient to point out how this is effected. Sometimes the first consonant is placed before the next letter, and in other cases it is placed above it.

Examples.

Examples.

ଗ୍ର grō	ଜ୍ଞ jñō	ଚ୍ଚ ch' chhō	ଟ୍ଟ ṭṭō	ଥ୍ଥ ṭhō	ତ୍ତ tñō
ତ୍ତ tmō	ଦ୍ଦ ddō	ନ୍ନ dnō	ଦ୍ଦ dmō	ଦ୍ଦ drō	ଦ୍ଦ dwō
ଦ୍ର dru	ଦ୍ର drū	ନ୍ନ ndō	ନ୍ନ nnō	ନ୍ନ nwō	ପ୍ନ pnō
ପ୍ନ pwō	ବ୍ବ bbō	ମ୍ବ mbhō	ମ୍ବ mmō	ମ୍ବ mlō	ଲ୍ଲ lpō
ଲ୍ଲ llō	ଷ୍ଟ ṣchō	ଷ୍ଟ ṣwō	ଷ୍ଟ ṣmō	ଶ୍ରି śrī	ଶ୍ରି śru
ଶ୍ଟ shkō	ଶ୍ଟ shō	ଶ୍ଟ shthō	ସ୍ପ shpō	ସ୍ପ spō	ହ୍ବ hwō

OF ANOMALOUS FORMS OF COMPOUND LETTERS.

4. By the practice of writing quick, some compounds of consonants and vowels have been contracted into a form peculiar to themselves.

Examples.

କ୍ରି kri	କ୍ତō ktō	କ୍ତō krō	କ୍ଷ kshō	କ୍ଷ kshmō	କ୍ଷ ngkō
ଗୁ gu	ଗ୍ଦhō gdhō	ଗ୍ନ nggō	ଜ୍ଞ jñō	ଜ୍ଞ jñō	ଜ୍ଞ nchō
ଟ୍ଟ tō	ଟ୍ଟ ndō	ଟ୍ଟ ndū	ଟ୍ଟ ttō or tu	ଟ୍ଟ t' thō	ଟ୍ଟ tyō
ତ୍ର trō	ତ୍ର tru	ତ୍ର ttrō	ଦ୍ଦ d' dhō	ଦ୍ଦ ntō	ଦ୍ଦ ntu
ନ୍ତ ntrō	ନ୍ଦhō ndhō	ପ୍ତ ptō	ବ୍ଦ bdō	ବ୍ଦ bhrō	ବ୍ଦ bhrū
ରୁ ru	ରୁ rū	ସ୍ତ su	ଷ୍ଟ shñō	ଷ୍ଟ stō	ଷ୍ଟ stu
ସ୍ତ strō	ସ୍ତ sthō	ହ hu	ହ hri	ହ hnō	ହ hmō

5. No vowel can follow the letter ୍; it is a silent ୍ t, and is called ଅର୍ଦ୍ଧତ୍ତ ṛdhō-tō, half-to.

6. ୍

COMPOUND CONSONANTS

Double Letters.

Pl. II.

[illegible]

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100
101	102	103	104	105	106	107	108	109	110
111	112	113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128	129	130
131	132	133	134	135	136	137	138	139	140
141	142	143	144	145	146	147	148	149	150
151	152	153	154	155	156	157	158	159	160
161	162	163	164	165	166	167	168	169	170
171	172	173	174	175	176	177	178	179	180
181	182	183	184	185	186	187	188	189	190
191	192	193	194	195	196	197	198	199	200
201	202	203	204	205	206	207	208	209	210
211	212	213	214	215	216	217	218	219	220
221	222	223	224	225	226	227	228	229	230
231	232	233	234	235	236	237	238	239	240
241	242	243	244	245	246	247	248	249	250
251	252	253	254	255	256	257	258	259	260
261	262	263	264	265	266	267	268	269	270
271	272	273	274	275	276	277	278	279	280
281	282	283	284	285	286	287	288	289	290
291	292	293	294	295	296	297	298	299	300
301	302	303	304	305	306	307	308	309	310
311	312	313	314	315	316	317	318	319	320
321	322	323	324	325	326	327	328	329	330
331	332	333	334	335	336	337	338	339	340
341	342	343	344	345	346	347	348	349	350
351	352	353	354	355	356	357	358	359	360
361	362	363	364	365	366	367	368	369	370
371	372	373	374	375	376	377	378	379	380
381	382	383	384	385	386	387	388	389	390
391	392	393	394	395	396	397	398	399	400
401	402	403	404	405	406	407	408	409	410
411	412	413	414	415	416	417	418	419	420
421	422	423	424	425	426	427	428	429	430
431	432	433	434	435	436	437	438	439	440
441	442	443	444	445	446	447	448	449	450
451	452	453	454	455	456	457	458	459	460
461	462	463	464	465	466	467	468	469	470
471	472	473	474	475	476	477	478	479	480
481	482	483	484	485	486	487	488	489	490
491	492	493	494	495	496	497	498	499	500
501	502	503	504	505	506	507	508	509	510
511	512	513	514	515	516	517	518	519	520
521	522	523	524	525	526	527	528	529	530
531	532	533	534	535	536	537	538	539	540
541	542	543	544	545	546	547	548	549	550
551	552	553	554	555	556	557	558	559	560
561	562	563	564	565	566	567	568	569	570
571	572	573	574	575	576	577	578	579	580
581	582	583	584	585	586	587	588	589	590
591	592	593	594	595	596	597	598	599	600
601	602	603	604	605	606	607	608	609	610
611	612	613	614	615	616	617	618	619	620
621	622	623	624	625	626	627	628	629	630
631	632	633	634	635	636	637	638	639	640
641	642	643	644	645	646	647	648	649	650
651	652	653	654	655	656	657	658	659	660
661	662	663	664	665	666	667	668	669	670
671	672	673	674	675	676	677	678	679	680
681	682	683	684	685	686	687	688	689	690
691	692	693	694	695	696	697	698	699	700
701	702	703	704	705	706	707	708	709	710
711	712	713	714	715	716	717	718	719	720
721	722	723	724	725	726	727	728	729	730
731	732	733	734	735	736	737	738	739	740
741	742	743	744	745	746	747	748	749	750
751	752	753	754	755	756	757	758	759	760
761	762	763	764	765	766	767	768	769	770
771	772	773	774	775	776	777	778	779	780
781	782	783	784	785	786	787	788	789	790
791	792	793	794	795	796	797	798	799	800
801	802	803	804	805	806	807	808	809	810
811	812	813	814	815	816	817	818	819	820
821	822	823	824	825	826	827	828	829	830
831	832	833	834	835	836	837	838	839	840
841	842	843	844	845	846	847	848	849	850
851	852	853	854	855	856	857	858	859	860
861	862	863	864	865	866	867	868	869	870
871	872	873	874	875	876	877	878	879	880
881	882	883	884	885	886	887	888	889	890
891	892	893	894	895	896	897	898	899	900
901	902	903	904	905	906	907	908	909	910
911	912	913	914	915	916	917	918	919	920
921	922	923	924	925	926	927	928	929	930
931	932	933	934	935	936	937	938	939	940
941	942	943	944	945	946	947	948	949	950
951	952	953	954	955	956	957	958	959	960
961	962	963	964	965	966	967	968	969	970
971	972	973	974	975	976	977	978	979	980
981	982	983	984	985	986	987	988	989	990
991	992	993	994	995	996	997	998	999	1000

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. III.

ঢ	ঢ়	ত্‌ or ত্‌	ত্‌	ত্‌ or ত্‌	ত্‌	ত্‌ or ত্‌	ত্‌	ত্‌ or ত্‌
d'hy	d'hr	nt	nd	nd'h	nn	tk		
ক্‌	ক্‌	ত্‌ or ত্‌	ত্‌	ত্‌	ত্‌ or ত্‌	ত্‌	ত্‌ or ত্‌	ত্‌
tk	tk'h	tt	tt'h	tn	tp	tp'h	tm	
ম্‌	ত্‌ or ত্‌	ত্‌	ত্‌	ত্‌ or ত্‌	ত্‌ or ত্‌	ত্‌	ত্‌ or ত্‌	ত্‌
tm	ty	tr	tw			ts	thm	
থ্‌	থ্‌	থ্‌ or থ্‌	থ্‌	থ্‌	থ্‌	থ্‌ or থ্‌	থ্‌	থ্‌
thm	thy	thw	dg	dg'h	dj	dj'h	dd	
দ্‌	দ্‌	দ্‌	দ্‌ or দ্‌	দ্‌	দ্‌	দ্‌ or দ্‌	দ্‌	দ্‌
dd'h	dn	dm	dy	dr	dw	d'hm	d'hy	
ব্‌ or ব্‌	ব্‌	ক্‌ or ক্‌	ক্‌	ক্‌ or ক্‌	ক্‌	ক্‌ or ক্‌	ক্‌	ক্‌
d'hr		nk	nk'h	ng	ng'h	nt		
খ্‌	খ্‌ or খ্‌	খ্‌	খ্‌ or খ্‌	খ্‌	খ্‌ or খ্‌	খ্‌	খ্‌ or খ্‌	খ্‌
nth	nd	nd'h	nn	np	nm			
য্‌ or য্‌	য্‌	য্‌	য্‌	য্‌	য্‌	য্‌ or য্‌	য্‌	য্‌
ny	nr	nw	ns	nh	pt	pt'h	pn	
প্‌ or প্‌	প্‌	প্‌	প্‌	প্‌	প্‌	প্‌ or প্‌	প্‌	প্‌
ph	pm	py	pr	pl	pw	ps	phm	phy
ফ্‌	ফ্‌	ফ্‌	ফ্‌	ফ্‌	ফ্‌	ফ্‌ or ফ্‌	ফ্‌	ফ্‌
phw	bg	bj	bd	bd'h	bn	bb'h	bm	bw
ব্‌ or ব্‌	ব্‌	ব্‌	ব্‌ or ব্‌	ব্‌	ব্‌ or ব্‌	ব্‌	ব্‌ or ব্‌	ব্‌
br	bl	bw	b'h	b'h	b'h	b'h	b'h	b'h
ভ্‌	ভ্‌	ভ্‌ or ভ্‌	ভ্‌	ভ্‌	ভ্‌	ভ্‌ or ভ্‌	ভ্‌	ভ্‌
b'hr	b'hl	b'hw	mn	mp	mp'h	mb		

卷之十
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三
四
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十四
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十七
十八
十九
二十
二十一
二十二
二十三
二十四
二十五
二十六
二十七
二十八
二十九
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九十九
一百

ॐ नमो भगवते वासुदेवाय

सर्वभूतहितं कुरु सर्वदा

सर्वदुःखहर्त्रा सर्वपापहर्त्रा

सर्वकष्टहर्त्रा सर्ववैद्ये

सर्वभूतहितं कुरु सर्वदा

सर्वदुःखहर्त्रा सर्वपापहर्त्रा

सर्वकष्टहर्त्रा सर्ववैद्ये

सर्वभूतहितं कुरु सर्वदा

सर्वदुःखहर्त्रा सर्वपापहर्त्रा

6. শ্রী *srī*. A prefix of respect put before the names of deities and heroes, or books considered of a divine origin, as শ্রী কৃষ্ণ *Srī Kṛishṇō*, Holy Krishna; শ্রী জয়দেব *Srī Jōydeb*, Illustrious Jayadéva; শ্রী ভাগবৎ *Srī Bhāgbōt*, The Divine Bhágavat, which is one of the *Purānas*, or sacred records of *Hindu* history and mythology. It is often doubled, as in শ্রী শ্রী গণেশ *Srī Srī Gōṇēṣ*.

7. ॐ The symbol of *Gōṇēṣ*, which is placed at the top of every writing, and is meant as an invocation to *Gōṇēṣ*, the deity of wisdom and the remover of obstacles.

8. ং *Chōndrō-bundō*, a symbol written over vowels, and which coalesces with them, and has a strong nasal sound, as in বাঁদ *bāngs*, a bamboo.

9. ৐ *Iṣwōr*, Lord. In all petitions, or letters from inferiors to their superiors, the name of the person addressed is put at the top, and this sign of reference occupies its place in the body of the letter.

10. ঙ is compounded of জ *jō*, and ঞ *nyō*, but pronounced *gnyō*.

11. ঞ *kshō*, is a compound of ক *kō*, and শ *shō*, but is always sounded *khyō* in Bengal Proper.

12. When the letter য *yō* follows a consonant without a vowel intervening, it assumes the form ঞ, as in মধ্য *mōdhyō*, where it is subjoined to ধ *dh* (see Rule 50).

13. If the letter র *rō* should precede a consonant without a vowel intervening, a small dash is substituted and written

c

above

above it, as in अर्क *örkō*, (which is the proper name of this form of र *rō*); but if it follows a consonant, without having a vowel intervening, it is written below it, as in प्रथम *prōthōm*; where प *p* has ण subjoined.

OF PRONUNCIATION.

Of the Sounds of the Vowels.

14. अ *ō*, this vowel, properly, ought to have a short sound like the first *a* in *America*, but it is corrupted generally into an obscure sound like *o* in *folly*; and as it varies according to position, its true sound can only be acquired by practice with the natives.

15. आ *ā*, this is the corresponding long vowel of अ *ō*, and is sounded like *a* in *father*.

16. ई *i*, to be sounded like *i* in *lily*.

17. ऐ *ī*, the corresponding long sound of ई *i*, to be pronounced like *i* in *police*.

18. उ *u*, has the same sound as *u* in *pull*.

19. ऊ *ū*, is the long vowel of उ *u*, and is sounded like *u* in *rude*.

20. र् *ri*, has a sound like *ri* in *rill*.

21. र् *rī*, is the corresponding long sound of र् *ri*, and is pronounced like *ri* in *marine*.

22. The character called ल *li*, which is found among the vowels, and as a long vowel ल *lī*, appears to be a mere grammatical

matical invention to complete the system of the vowels, as without it there would have been one semi-vowel, viz. ঌ *lō*, that had no corresponding vowel. This is much corroborated, by bearing in mind that there is but one word, namely ক্লিপ্ত *kliptō* (made) in which it is used; and that the root from which it is derived, is always written ক্ল with a ষ *ri* for a ঁ *li*.

Of the Sounds of the Diphthongs.

23. ঐ *ē*, has a broad sound like *e* in *grey*, or rather like the sound of *è* in the French word *flèche*; and is considered a compound of ঐ, and ঐ.

24. ঐ *oi* resembles very much the sound of *oi* in *oil*, being a little broader than *ai* in *aisle*. It is a compound of ঐ *ā*, and ঐ *ē*.

25. ঔ *ō*, is the same as *o* in *note*, and is considered a compound of ঐ, and ঔ.

26. ঔ *ou*, is very near the same as *ou* in *our*, but a little broader. It is a compound of ঐ *ā*, and ঔ *ō*.

Of Onuswārōh and Bisörgōh.

27. ঔ̃ *ōng*, called *ōnuswārōh*, is a very strong nasal.

28. ঔ̃ *ōh*, or *bisörgōh*, a silent *h*, generally employed as a final.

Of

Of the Sounds of the Consonants.

29. The consonants are arranged according to the organs of utterance, as *gutturals*, *palaticks*, &c. Every consonant will be found to have a corresponding aspirate, as *kõ*, *khõ*, &c.

30. The cerebral letters are sounded very like our own *t* and *d*; but the dentals are somewhat different, being pronounced by bringing the point of the tongue against the roots of the front upper teeth. The cerebrals are denoted by a dot written beneath; though it should rather have been put under the dentals, to mark that they are different from our own letters; but to prevent the confusion that must result from so many systems, the plan which has been adopted in some works of great merit, is here followed.

31. The rest of the consonants hardly differ from our own; but it may be necessary to apprise the learner why there are so many nasals. In the *Dēva nāgarī* alphabet no change takes place in sound without a corresponding change in writing; in consequence, as the sound of the nasal entirely depends upon the consonant by which it is followed, it will, for this reason, depend upon the latter, what form the nasal shall assume in writing. As an example, the sound of *n* in *king* is different from the sound of *n* in *lent*, and for the first the guttural ङ *n* would be required, and for the last the cerebral ण *n*, if it were desired to represent these words in Bengálí characters;

characters; because the *g* of *king* is a guttural, and the *t* of *lent* a cerebral.

32. As a further example, the letter *p* is a labial, and the proper nasal to precede it is *m*; but by no effort of the organs of speech could the word *damp* be pronounced *danp*, with an *n* for an *m*, even though it were so written.

33. Every consonant has an inherent short vowel *ö*, which is understood, but never written after it; thus ক, is *kö*, and not *k*. But when any other vowel is subjoined to a consonant, the inherent vowel is suppressed: Example; ঐ *ī* subjoined to ক *kö*, is কী *kī*, and not *köī*.

34. When an initial vowel follows any consonant, it is to be considered as commencing a new syllable; therefore হইতে should be pronounced *hö-itē*, and not *hitē*. (See Rule 58.)

Of Words whose Finals are Open.

35. The inherent vowel is occasionally omitted at the end of a word, and the following remarks are intended to point out by what rule it is retained or rejected.

36. In all adjectives of two syllables, the final consonant retains the inherent vowel: Examples; ভাল *bhālō*, good, বড় *bōrō*, large, ছোট *chhōtō*, small, &c.

37. Indeclinable particles of two syllables ending in ন *nō*, or ত *tō*; such as কেন *kēnō*, why? তেন *tēnō*, such, কত *kōtō*, how many? কোন *kōnō*, any or some, &c. retain the inherent

D

vowel

vowel of the final consonant; because of their affinity in sense to adjectives. (See Rule 36.)

38. The following persons of the verb never drop the inherent vowel of the final consonant.

39. The second person plural of the present tense, as কর *körö*, you do.

40. The third person singular of the simple preterite, as করিল *körilö*, he did.

41. The first person singular and plural of the future, as করিব *köribö*, I will do.

42. The third person singular of the conditional, as করিত *köritö*, he would do.

43. The second person plural of the imperative, as কর *körö*, do ye.

44. The inherent vowel should be sounded after every double consonant, except the compound character ঞ *rs*, as in পরামর্শ, which is generally pronounced *pörāmörṣ*.

45. The inherent vowel is invariably sounded after হ *hö* in indigenous words.

Of Words which end in silent Consonants.

46. Accurately, all words which end in a silent consonant should have the small mark (◌) written under them, as দিক্ *dik*, (a side), where the letter ক *kö* has this mark subjoined.

47. Nearly all words in this language terminate in a silent consonant,

consonant, but the examples previously given will shew where the reverse takes place. The letter ঞ as the final of the genitive case is invariably silent.

48. In the word কোন্ *kōn*, who? or what? the ন *n* is silent; but the word কোন *kōñ*, any, some, as has been already stated, terminates in an open ন *na*.

Of ড, ঢ, ণ, য, ঝ, ব, ওয়, শ, স, and ২.

49. The letters ড *ḍ*, and ঢ *ḍh*, are generally softened into ঢ় *ḍḥ*, and ড় *ḍ̣*, and a point is put beneath them, to mark the change that has taken place.

50. The letter য *y* is generally corrupted into জ *j*; and when the true sound of য *y* is intended to be expressed, a dot is put beneath it, as under য় *ỵ*.

51. When the letter য *y* follows a long অ *ā*, as in পিতায়, it drops the inherent vowel, and has the sound of an ঈ *ī*: Example; *pitā-ī*.

52. ওয়. Whenever an initial ও *ō* and the letter য are found combined together, either in the beginning or middle of a word, they have conjointly the sound of ওয় *ẉ*: Example; দাওয়া (دعوي) *dāwā*, a claim.

53. Should the letter ব *v* follow a consonant with which it is in composition, it is sounded as a ওয় *ẉ*; thus in দ্বীপ, an island, the ব is subjoined to দ and the word is pronounced *dwīp*.

54. The letter ব *v* is not in any way discriminated by the vulgar from ব *b*, either in shape or sound.

55. The

55. The letters স *sō* and শ *śō*, are corrupted by the vulgar into a sound resembling *shō*.

56. When the figure ২ (2) follows any word, it implies that it is to be repeated : Example; আপন২ *āpōn āpōn*.

57. General remark : In reading, the same stress should be laid on a final syllable as upon one of similar length, which is either incipient or medial. The syllables must be divided by pronouncing together the consonant with the vowel which immediately follows it ; and when a double consonant occurs, its first letter is to be joined to the preceding syllable. A short example will make this easy: তাহার সন্তান সন্ততি ছিল না *tā-hār sōn-tān sōn-tō-ti chhi-lō nā*.

58. If a word commences with a vowel, the latter must be considered to constitute the first syllable : Example ; আলাপ *ā-lāp*, and not *āl-āp*.

59. To enable the learner fully to comprehend the force of the preceding explanations, the commencement of the popular stories entitled the *Tales of a Parrot* is given, with the pronunciation expressed in English characters beneath each word of the original.

EXAMPLE.

পূৰ্ব্ব কালের ধনবানেরদের মধ্যে আমদসুল্তান নামে এক
pūrbbō kālēr dhōnbānērder mōdhyē, Amōd Sultān nāmē ēk
 জন ছিলেন তাহার প্রচুর ধন ও ঐশ্বর্য এবং বিস্তর
jōn chhilēn ; tāhār prōchur dhōn ō ōiṣwōrjyō, ēbōng bistōr
 সৈন্যসামন্ত

সৈন্যসামন্ত ছিল এক সহস্র অশ্ব পঞ্চাশত হস্তী নবশত
söinyösāmöntō chhilō; ēk sōhōsrō ōṣwō, pōnchōṣōt hōstī, nōvōṣōt
 উষ্ট্র ভারের সহিত তাহার দ্বারে হাজির থাকিত ৷ কিন্তু তাহার
ushtṛō, bhārēr sōhit, tāhār dwārē hājir thākitō. Kintu tāhār
 সম্তান সম্ততি ছিল না এই কারণ তিনি দিবারাতি ও প্রাতে ও
sōntān sōntōti chhilō nā, ē-i kārōṇ tini dibārātri, ō prātē ō
 সন্ধ্যাতে ঈশ্বরপূজকেরদের নিকটে গমন করিয়া সেবার দ্বারা
sōndhyātē, īṣwōrpūjokērdēr nikōṭē gōmōn kōriyā, sēbār dwārā
 সম্তানের বর প্রার্থনা করিতেন ॥
sōntānēr bōr prārthōnā kōritēn.

60. Perhaps the readiest and easiest mode of learning the letters, will be by restoring the following words into their native characters.

<i>sōkōl</i>	<i>hāt</i>	<i>ēkōtōr</i>	<i>mōdhyē</i>
<i>sōb</i>	<i>putitē</i>	<i>upōr</i>	<i>prōthōm</i>
<i>mōn</i>	<i>nikōṭ</i>	<i>āmi</i>	<i>söinyösāmöntō</i>
<i>somōy</i>	<i>ghāṭi</i>	<i>udōr</i>	<i>prārthōnā</i>
<i>kōrō</i>	<i>dukhk</i>	<i>āpōn</i>	<i>sōntān</i>
<i>kōhō</i>	<i>yāhā</i>	<i>āsītē</i>	<i>dwārē</i>
<i>bōrō</i>	<i>bhālō</i>	<i>ārōhōṇ</i>	<i>jōnmō</i>
<i>pōr</i>	<i>purātōn</i>	<i>ākōr</i>	<i>sōmbul</i>
<i>tōnōy</i>	<i>bhōjōn</i>	<i>āpūpik</i>	<i>mūlyō</i>
<i>jōn</i>	<i>tōtā</i>	<i>uṭhit</i>	<i>pāhungchhiyā</i>
<i>phōl</i>	<i>gnyātō</i>	<i>ūshā</i>	<i>buddhi</i>
<i>gōmon</i>	<i>kōutōk</i>	<i>riṇ</i>	<i>kintu</i>
		E	<i>tōkhōn</i>

<i>tōkhōn</i>	<i>hūn</i>	<i>ritu</i>	<i>dṛishṭi</i>
<i>dhōn</i>	<i>rūpōbān</i>	<i>ēkhōn</i>	<i>sūrjyō</i>
<i>bōdōn</i>	<i>bājār</i>	<i>ōiri</i>	<i>ōkōrtōbbyō</i>
<i>ṣōyōn</i>	<i>thākite</i>	<i>ōimōt</i>	<i>byāghrō</i>
<i>pōkshō</i>	<i>kṛitō</i>	<i>ōihik</i>	<i>strīlōk</i>
<i>pōlōn</i>	<i>kōilās</i>	<i>ōlā</i>	<i>ōrdhō</i>
<i>dōlōk</i>	<i>chhōrī</i>	<i>ōsār</i>	<i>kōrmō</i>
<i>chhōlōn</i>	<i>dīp</i>	<i>ōdik</i>	<i>kānyōkubjō</i>
<i>khōnōn</i>	<i>dhūli</i>	<i>ōpār</i>	<i>swāmī</i>
<i>sōhōjō</i>	<i>bōirāgī</i>	<i>ōurōs</i>	<i>brāhmōṇ</i>
<i>sōrōn</i>	<i>bōdhōn</i>	<i>ōushōdh</i>	<i>dhōirjyō</i>
<i>shōṭ</i>	<i>pōurush</i>	<i>upōhōtō</i>	<i>mahūrṭtēk</i>
<i>lōkshō</i>	<i>bujhite</i>	<i>ūshākāl</i>	<i>paṣchim</i>
<i>dōrōn</i>	<i>bāmōn</i>	<i>ihātē</i>	<i>drōbārkhō</i>
<i>dhōkōn</i>	<i>phirite</i>	<i>āyī</i>	<i>twōnchō</i>
<i>kōpōl</i>	<i>kōrite</i>	<i>āpōni</i>	<i>gōnggā</i>
<i>nōgōr</i>	<i>dēkhiyā</i>	<i>nikāl</i>	<i>yāchnā</i>
<i>nōnōd</i>	<i>chhāmōnī</i>	<i>upōsthit</i>	<i>mōttō</i>
<i>bōdhōn</i>	<i>duhitā</i>	<i>ātōk</i>	<i>ōtyōntō</i>
<i>bōsōn</i>	<i>pichhōlōn</i>	<i>udōk</i>	<i>jhōmpō</i>
<i>dōmōn</i>	<i>phulānō</i>	<i>udāsī</i>	<i>bōndōn</i>
<i>dōṣōn</i>	<i>phēkurā</i>	<i>īshōt</i>	<i>nibōstrō</i>
<i>dōlōk</i>	<i>lōṣun</i>	<i>idṛiṣ</i>	<i>niyuktō</i>
<i>chōrōn</i>	<i>lāgāō</i>	<i>āgār</i>	<i>rōktō</i>

Note.—The learner's attention is particularly directed to the subject of orthography ; a due knowledge of which will tend
very

very much to smooth the few difficulties of this easy language. It has not been treated here, perhaps, at greater length, than the remaining portion of this work may seem to justify; but it has been made as concise as was consistent with a clear explanation of the subject.

OF THE ARTICLE.

61. Our definite and indefinite articles have not, in every case, corresponding representatives in this language; but when a noun is employed for the first time, and denotes something which is the specifick object of discourse, it takes the numeral এক *one* before it, which has then completely the sense of our Indefinite Article when similarly employed; and on the same noun being again alluded to, the indeclinable pronominal adjectives সেই and ঐ *that*, are generally prefixed, with very much the same signification as our Definite Article.

Example of the Use of এক one, a, an.

এক বনে এক ব্যাঘ্র আর এক ব্যাঘ্রী এই দুই ব্যক্তি দুই বৎসর সহিত থাকিত।

A tiger and a tigress, together with their two young ones, dwelt in a certain forest.

62. Should the noun be preceded by two or more adjectives, the interposing the numeral between them and the noun, gives great idiomatick elegance to the sentence.

Example.

Example.

কান্যকুবুদেশের রাজার অতি সুন্দরী শশিমুখী এক তনয়া ছিল ।

The King of Kanoge had a most beautiful and lovely daughter.

63. The application of সেই and ঐ for the Definite Article, will be clearly seen in the annexed passage.

Example.

পরে সেই তরু আপনি বিদীর্ণ হইল ও সেই কন্যা শীঘ্র যাইয়া ঐ বৃক্ষমধ্যে প্রবেশ করিলে সেই বৃক্ষ পূর্বমত সংযুক্ত হইল ।

Afterwards, the tree was rent asunder of itself; and the damsel having nimbly stepped into the middle of it, the tree reunited again as it was before.

64. The letter ঐ ē of the word জনে in the following example, seems to convey very much the force of our Definite Article.

Example.

পরে রায়ের পুত্র সে কন্যা সুদ্ধা আপন বাটীতে যাইয়া দুই জনে একত্র থাকিলেন ।

Soon after, the Prince, accompanied by his bride, returned to his palace, where the two individuals dwelt together.

65. When ঐ ē is joined to the adjective সকল all, it gives it the sense of *the whole*, or *every one*, like that of a collective noun.

এখন এই যুক্তি যে তোমরা সকলে মৃতের ন্যায় হও ।

Now this is a juncture that you should every one feign to be dead.

OF

OF NOUNS.

The declension of nouns in this language is very simple, and will give but little trouble to be learnt.

OF GENDER.

66. Nouns are of the three genders, masculine, feminine, and neuter; and correspond, in this respect, exactly to the analogy of our own language.

67. The *masculine* gender is only applied to male animals; and the *feminine* to females; with equal propriety, all inanimate things, as well as nouns expressive of abstract qualities, are *neuter*: but should these be employed in a personified sense, they regain their original feminine gender, which they had in Sanscrit; and, in that case, their adjectives must agree with them according to the analogy of feminine nouns.

Example.

মহারাজ তোমার শত্রুর কীর্ত্তি ঘরহইতে কদাচিত্ও কোথায় বাহিরে যায় না তাহাকে পণ্ডিতেরা অসতী কহে । তোমার কীর্ত্তি মল্ল পাতালে নর্ষদা ভ্রমণ করে ইহাকে কবিরী সতী বলেন ।

O great Prince! the Renown of your foe never goes beyond her dwelling, (and yet) the wise declare her immodest. But your Renown they pronounce of unsullied chastity, though she roams through the Terrestrial and Tartarean regions.

From this passage, which contains a singular conceit, the

F

learner

learner will perceive how neuter nouns are employed when personified.

68. Masculines and neuters terminate indiscriminately in vowels and consonants.

69. To form feminines, ঐ $\bar{i}$ long, or ইনী $in\bar{i}$, is generally added to masculines, though in this language, as in our own, the names of some of the most common male and female objects in nature, are applied quite absolutely, and without any relation to one another.

Examples.

Males.

Females.

পুরুষ *a man.*

স্ত্রী *a woman.*

পিতা *a father.*

মাতা *a mother.*

ভ্রাতা } *a brother.*

ভগিনী } *a sister.*

আড়িয়া *a bull.*

গাই *a cow.*

70. The following examples may serve to point out the analogy by which feminine nouns are regularly formed from masculines.

Examples.

Males.

Females.

বাঘ *a tiger.*

বাঘী *a tigress.*

হরিণ *a buck.*

হরিণী *a doe.*

ভেড়া *a ram.*

ভেড়ী *a ewe.*

হস্তী *an elephant.*

হস্তিনী *a she-elephant.*

গাধা *an ass.*

গাধী *a she-ass.*

কাক *a crow.*

কাকী *a hen-crow.*

71. When

71. If the feminine sign ইনী is added to a noun ending in ঐ ī long, the latter is cut off: Example; হস্তী *an elephant*, হস্তিনী *a she-elephant*.

72. When it is necessary to distinguish the sex of any animal, to which these feminine terminations have not been applied by the idiom of the language, it is usual to effect it by prefixing the term পুরুষ *male*, or স্ত্রী *female*.

OF NUMBER.

73. This language has but two numbers, the singular and the plural, which apply only to masculine and feminine nouns.

74. The neuter has no plural termination; but the state of the noun is defined by a numeral, or marked in a vague way, by a word expressive of quantity, as গুলা *a body, heap, set*.

75. A kind of collective, indefinite sense is given to such nouns as subjoin the words গণ *a multitude*, বর্গ *a class*, লোক *people*, and দল *a band*; as রাজাগণ *kings*, ভূতবর্গ *servants*, রাজালোক *kings*, কুরুদল *a band of Kurus*. But when the plural terminations are given to these adjuncts, they seem to convey to them the sense of definite articles, as ভূতবর্গেরা *the servants, &c.*

Example.

ভূতবর্গেরা নানা দেশ ভ্রমণ করিয়া রাজার নিকটে আসিয়া কহিল ।

The servants *having wandered over many countries, returned to the king, and said —*

76. The

76. The word লোক does not always convey a plural signification, for when joined to an adjective it simply serves to mark that a human being is intended, as স্ত্রীলোক a woman ; because স্ত্রী is so often employed to designate any other female, that it requires the word লোক to mark when it is intended to designate rational beings. Sometimes it implies *world*, as পরলোক *the other world* : heaven.

77. When written after দেব a deity, নাগ a serpent, and নর a man, লোক implies the region or abode of these beings severally.

Examples.

দেবলোক *the region of the gods* : heaven. নাগলোক *the abode of serpents* ; commonly called *Pātāla*. নরলোক *the abode of men* : the earth.

OF CASE.

78. Those various relations of nouns, which we term cases, are discriminated in Bengálí by terminations subjoined to the noun ; they are seven in number, and are arranged by native grammarians as follows.

- 1st. Nominative.
- 2d. Accusative.
- 3d. Instrumental, *by*, or *with*.
- 4th. Dative, *to*.
- 5th. Ablative, *from*.
- 6th. Genitive, *of*.
- 7th. Locative, *in*, *on*, or *upon*.

79. The

79. The following terminations are added to all nouns, masculine and feminine; and the neuter, as has been already mentioned, is only declined in the singular number.

	<i>Sing.</i>	<i>Plur.</i>
1. Nom.	—	এরা
2. Ac.	কে	এর্দিগ্কে
3. Inst.	এতে	এর্দিগেতে
4. Dat.	কে or এরে	এর্দিগ্কে or এরে
5. Ab.	এতে or হইতে	এর্দিগেতে or হইতে or এর্দেরহইতে
6. Gen.	এর্	এর্দিগের্ or এর্দের
7. Loc.	এ or এতে	এর্দিগেতে

80. When the noun ends in a vowel, the initial ং of the preceding terminations is to be dropped.

81. The oblique cases of the plural are formed by adding দিগ্ (a side) to the genitive singular, and subjoining to it the various terminations employed for the oblique cases singular.

82. দিগ্ being itself inflected like any other noun, while forming the plural, may be contracted in the fifth and sixth cases into দের্.

83. Masculine nouns are declined like জন্ a man.

EXAMPLES.

*Masculine.*জন্ *a man.**Sing.**Plur.*

- | | | |
|----------|----------------------------------|----------------------------------|
| 1. Nom. | জন্ <i>a man.</i> | জনেরা <i>men.</i> |
| 2. Ac. | জন্কে <i>a man.</i> | জনের্দিগ্কে <i>men.</i> |
| 3. Inst. | জনেতে <i>by or with, &c.</i> | জনের্দিগোতে <i>by, &c.</i> |
| 4. Dat. | জন্কে <i>to, &c.</i> | জনের্দিগ্কে <i>to, &c.</i> |
| 5. Ab. | জনেতে <i>from, &c.</i> | জনের্দিগোতে <i>from, &c.</i> |
| 6. Gen. | জনের্ <i>of, &c.</i> | জনের্দিগোর্ <i>of, &c.</i> |
| 7. Loc. | জনেতে <i>in, &c.</i> | জনের্দিগোতে <i>in, &c.</i> |

84. Feminine and masculine nouns ending in ঐ *ī*, or any other vowel except the inherent, are declined like নারী *a woman.*

*Feminine.*নারী *a woman.**Sing.**Plur.*

- | | | |
|----------|-----------------------------------|-----------------------------------|
| 1. Nom. | নারী <i>a woman.</i> | নারীরা <i>women.</i> |
| 2. Ac. | নারীকে <i>a woman.</i> | নারীর্দিগ্কে <i>women.</i> |
| 3. Inst. | নারীতে <i>by or with, &c.</i> | নারীর্দিগোতে <i>by, &c.</i> |
| 4. Dat. | নারীকে <i>to, &c.</i> | নারীর্দিগ্কে <i>to, &c.</i> |
| 5. Ab. | নারীতে <i>from, &c.</i> | নারীর্দিগোতে <i>from, &c.</i> |
| 6. Gen. | নারীর্ <i>of, &c.</i> | নারীর্দিগোর্ <i>of, &c.</i> |
| 7. Loc. | নারীতে <i>in, &c.</i> | নারীর্দিগোতে <i>in, &c.</i> |

85. The

85. The other regular forms of the fifth and seventh cases singular, and the fifth and sixth cases plural, have been omitted for the sake of not crowding the lines; but a reference to the table of terminations (Rule 79) will supply the omission.

86. A noun ending in ঐ *i* long, sometimes takes ই *i* short before the terminations; as স্বামী *a lord*, স্বামির্ *of a lord*.

87. Nouns ending in ই *i* short, occasionally drop it, and take ঐ *e* in the seventh case, as রাতি *night*, রাতে *at or in the night*; though the form রাতিতে is equally correct.

88. Neuter nouns are declined like বাণ *an arrow*.

Neuter.

বাণ *an arrow*.

1. Nom. বাণ *an arrow*.
2. Ac. বাণ্কে *an arrow*.
3. Inst. বাণে or -এতে *by or with an arrow*.
4. Dat. বাণ্কে or -এতে *to an arrow*.
5. Ab. বাণ্হইতে *from an arrow*.
6. Gen. বাণের *of an arrow*.
7. Loc. বাণে or -এতে *in or on an arrow*.

REMARKS ON THE CASES.

OF THE NOMINATIVE CASE.

89. The Nominative case is often found with the letter ঐ subjoined, as জন *a man*, Nom. জনে *the man*. See Rule 64 and the following example.

Example.

Example.

শেষে স্বর্গকারে আর সূত্রধরে কলহ করিয়া সেই দেশের বিচারকর্তা
কাঞ্জির নিকটে গেল ৷

*In fine, the Goldsmith and the Carpenter, after much alter-
cation, went before the Cazy, who was the Judge of that place.*

OF THE ACCUSATIVE CASE.

90. The sign কে of the Accusative is not always written, but it must never be omitted when there may be the least doubt to which noun the action of the verb tends: *i. e.* between the accusative and the nominative; as in this instance, তোতাকে বিড়ালে লইয়া গোয়াছে *the cat has carried off* the parrot: but in the following example it is omitted, because there could be no confusion, as the pronominal adjective আপন must ever be preceded by a nominative expressed, or understood; and consequently the word it qualifies, is by implication in an oblique case; and the transitive verb জানিয়া marks that this oblique case is the accusative.

Example.

কিঞ্চিৎ পরে আপন তোতা জানিয়া বলিলেন ৷

Shortly after (the merchant) having recognized his parrot, said —.

91. The Dative generally takes কে in the same way as the Accusative case; but it must not be thence inferred that it has really the sense of “to,” which would be irreconcilable with

with its application to the Accusative case. It seems entirely to correspond with the Persian $\downarrow$ *rā*, and to be employed to mark the words to which it is subjoined, as the main objects in the speaker's mind; or those upon which the ultimate action of the transitive verb reposes.

Example.

সেই পুরুষ মুহূর্ত্তেক ভাবিয়া সদাগরকে কহিলেক যে তোমার কন্যাকে পরীতে লইয়া এক দুর্গ পৰ্বতে রাখিয়াছে ।

The Astrologer having meditated for a short time, said to the merchant, “ Your daughter has been carried away by a fairy, who has put her on an inaccessible mountain.”

In the above instance the word কন্যাকে can only be considered as the nominative of the verb লইয়া, here employed passively; as পরীতে “ *by the fairy* ” is in the instrumental case, and is therefore the agent of the passive verb. And in the following example কে is subjoined to তোমা, merely to express that the word to which it is united, is the principal object of the sentence; for otherwise the proper termination would have been তে of the instrumental case.

Example.

কহ তবে আমি তোমাকে ভুঞ্জে হইব ।

Tell it, and then I shall be pleased with you.

92. In the same way $\downarrow$ *rā*, of the Persian, must be often explained.

H

Example.

Example.

بادشاهي راشنيدم كه بگشتن اسيري اشارت كرد

I heard of a King who gave the signal for the death of a captive.

93. When both the Accusative and the Dative cases occur in the same sentence, and are governed by the same verb, it is usual to put the sign of the case to the latter.

Example.

রাজা তুমি যুবরাজের যদি মঙ্গল ইচ্ছা কর তবে নানাবিধ দ্রব্য
ব্রাহ্মণেরদিগকে দেও ।

O King ! if you desire the Prince's welfare, give gifts of every kind to the Divines.

94. Should two nouns occur in the same sentence one of them being descriptive of the other, the sign of the case is only put to the first.

Example.

অতএব সেই স্ত্রী আপন স্বামীকে শত্রু বোধ করিয়া তাহাকে
তাগ করিল ।

In consequence, the woman conceiving her husband her enemy, left him.

95. Neuter nouns take the sign কে in the Accusative case, equally with Masculines and Feminines, as the following example will evince.

Example.

Example.

সকলে আমার ব্যবসায়কে অতি ভূচ্ছ জান করে অতএব উচিত হয়
কে আমি অন্য সহরে যাই ৷

*Every one (here) has a very contemptible opinion of my
profession, it is therefore better that I should go to some other
city.*

96. In poetry the Accusative case often terminates in ং and
এরে .

Example.

তার পুত্রে মোর পুত্র জিনুক সমরে ৷
রাজাগণ মধ্যে জেন অপমান করে ॥

*May my son conquer his son in battle,
As he put me to shame among the assembled kings.*

সেনাপতি আগে যদি করিতাম কর্ণেরে ৷
এক দিনে ধরিতাম রাজা যুধিষ্ঠিরে ॥

*Had I made Karna general in the commencement,
In a single day I had taken Yudishtar prisoner.*

OF THE INSTRUMENTAL CASE.

97. The proper sign of the Instrumental case, when it does
not imply association, is ং, তে, or এতে universally. The words
পূর্বক *being previous*, and কর্তৃক *having an agent*, have been
sometimes popularly explained to mean “by;” but as these
two clearly help to form compound epithets with the words
to

to which they are united, they will be fully treated of under the Epithet.

98. When *with* implies association, it is generally expressed by an indeclinable word, governing the Genitive case.

Example.

কপোত কপোতের এবং বাহু বাহুর সহিত উড়ে ।

Dove flies with dove, and hawk with hawk.

OF THE DATIVE CASE.

99. It would have been difficult, to have totally omitted all allusion to the Dative in treating of the Accusative case, as they both take the sign কে for their termination. The sign রে is rarely employed in prose, but its occurrence in poetry is very common.

Example.

কোন দোষে দোষী আমি কহত সত্বর ।

এত কষ্ট ভাষা মোরে কহিস বর্ষর ॥

*Declare then instantly, wretch ! with what crime I am polluted,
That thou shouldst address such opprobrious words to me.*

100. It can but rarely happen that the Dative case is required for neuter nouns, except with verbs expressive of Motion or Donation. When, therefore, a transitive or neuter verb of the first of these two classes would in English require

“ to ”

“ to ” before a masculine, or feminine noun, it is usual, in this language, to express it by an indeclinable particle governing the Genitive case.

Example.

সেই বালককে আমার নিকট আনহ ৷ *Bring the boy to me.*

Example.

সেই কন্যাকে সঙ্গে করিয়া বৃক্ষের নিকটে যাইয়া বিস্তারিত কহিল ৷

Taking the damsel with them, and having gone to the tree, they represented the matter.

101. But it must not be forgotten, that these, as well as every other instance of indeclinable particles governing a Genitive case, may, and perhaps had always better be rendered literally; as নিকটে and সমীপে *in the vicinity*, &c. For otherwise it would be difficult to shew how the same indeclinable, may sometimes be expressive of the force of very opposite cases. Thus all verbs implying Augmentation require either a Dative case, or what is equivalent to it; while those expressive of Ablation, must necessarily govern the Ablative case.

102. Where a verb expressive of augmentation governs the Dative case neuter, the termination তে is often used.

Example.

হে ভগবান্ এই কাষ্ঠ পুতলিকাতে প্রাণ দেও ৷

O Lord! give life to this wooden image.

OF THE ABLATIVE CASE.

103. There are many Adjuncts which serve to express the Ablative case, in addition to the regular terminations given in Rule 79, and for which they may be optionally substituted. They are স্থানে *in a place*, কাছে and কাছেতে *in the vicinity*, and rarely ঠাই, a corruption perhaps of স্থায় *in a place*; these generally, but not invariably, govern a Genitive case. When they reject the Genitive, which is rare, though optional, they are added like any other termination to the Noun.

Example.

এই কথা রাজা বিক্রমাদিত্যে ব্রাহ্মণের স্থানে শুনিয়া অন্তঃস্থ হইয়া ব্রাহ্মণকে কোটি হুন্ দিলেন ।

King Vikramāditya, on hearing this story from the Bráhmán, being delighted, gave him ten million pagodas.

104. The indeclinable particles, as has been already stated, Rule 101, must occasionally express the force of the Ablative, according to the nature of the verb.

Example.

রাজার নিকট হুন্ পাইয়া ও তথাহইতে গেল না কথা ও কিছু কহিল না ।

On obtaining the pagodas from the King, he quitted not the place, neither did he utter a word.

The

The indeclinable particles will be fully explained under the head of Indeclinables.

OF THE GENITIVE CASE.

105. The Genitive case is made by ঁ in words which end in a consonant, and by ং in those which end in any vowel except the inherent. But it sometimes occurs that the *Izāfat*, or Persian Genitive sign, is employed after a Persian word, when it is the governing noun.

Example.

তোতাবিক্রেতা উত্তর করিলেন যে ইহার মূল্য মবলগে এক সহস্র
হুন্ ১

The parrot-seller answered, saying, the price of this is the sum of one thousand pagodas.

In the above example মবলগে is the Persian مبلغ *the sum of*.

When nouns are in composition, the case of course is never written, as তোতাইতিহাস *parrot-tales, i. e. tales of a parrot*; and sometimes in poetry, when দিগ্ is added to form the oblique cases of the plural, the র of the noun is dropped, as রাজাদের for রাজারদের *of the kings*; following in this, the example of Nouns in a state of composition.

OF

OF THE LOCATIVE CASE.

106. The Locative case, besides the forms given among the terminations of the declensions, Rule 79, is very frequently made by the noun মখে, or corruptly মাঝে *in the midst*, governing the Genitive case; or by adding it like any other termination to the noun.

Example with the Genitive Case.

এই কথা শুনিয়া ব্রাহ্মণ মনের মখে বিচার করিলেন ।

Having heard this eulogium, the Brāhman considered in his mind.

Example without the Genitive Case.

যদি কদাচিত্ রাজা কার্য করেন তবে ভানুমতীর সহিত সভামখে সিংহাসনে বসিয়া রাজকর্ম করেন ।

If at any time the King transacted business, it was when seated in the Council with Queen Bhānumatī.

OF THE VOCATIVE.

107. The Vocative has not a regular termination like the cases; but is expressed by prefixing, or subjoining certain interjections, such as ও, হে, গো, রে, ভো, &c. to the noun.

108. ও is employed in addressing a superior, as ও নাথ *O master!*

master! or subjoined by way of great endearment, as *দ্বিয়ে O my love!* See Rule 114.

109. *হে* is used in addressing a superior, as *হে রাজা O king!* or a friend, as *হে मित्र O friend!*

110. *গো* is the usual interjection employed to express reverence to parents, teachers, an elder brother, or any one to whom superior respect and regard are intended.

It is frequently employed separately, without being joined to any noun, and must then be considered as equivalent to *Sir!* *Madam!* &c.

111. *রে* is employed either for endearment or contempt, as, *রে পুত্রক O my son!* *রে দুষ্ক যবন O vile moslem!*

112. *ভো* is rather a Sanscrit than a Bengálí vocative sign; but when used, it is employed through respect.

113. The particle *ও* *ō* is prefixed to all these interjections when the person is in sight, as *ও গো মা O revered mother!* *ও গো কর্ণী O my dear mistress!*

114. These signs are occasionally put after the noun when the person addressed is present, as *পিতাগো O honored father!*

115. Nouns, which in Sanscrit end in a silent consonant in the vocative, occasionally retain that form in the Bengálí, as well as the one which accords with the analogy of its own grammar. Examples; *রাজন্ O king!* In this instance no particle of interjection is either prefixed or subjoined; but it optionally takes one, as, *হে রাজন্ O king.* It would be
K equally

equally correct in familiar discourse to say হে রাজা *O king!* agreeably to the rule for other nouns.

116. Frequently the vocative is expressed by the noun being simply preceded by শুন *hear, listen!* the imperative of the verb শুনিতে *to hear.*

OF ADJECTIVES.

OF NUMBER AND CASE.

117. Adjectives have no distinction of number and case; they must therefore be considered as in composition with their nouns, even though the two words may not join in writing.

Example.

ব্রাহ্মণ এই কথা শুনিয়া সুস্বাদু সুপক্ব উত্তম ফল সুশীতল জল লইয়া রাজার নিকট দিলেন ।

The Brāhman on hearing this request, having brought delicious-ripe-excellent-fruit, and well-cooled-water, presented them to the king.

OF GENDER.

118. The Gender of feminine Adjectives is marked by the termination; but masculines and neuters remain unchanged, as in our own language. Most Adjectives take আ as the sign of the feminine gender.

Example.

Example.

ইতি মখে দেবী প্রসন্না হইয়া রজার হস্ত ধরিলেন কহিলেন হে রাজা তুমি উত্তম পুরুষ তোমাকে সন্তুষ্ট হইলাম বর প্রার্থনা কর ।

On this the Goddess being rendered favourable, seized hold of the King's hand, and said, O King ! thou art a most worthy man, with thee I am well pleased, demand a boon.

119. A few other adjectives take ঐ *i* long to form the feminine.

Example.

ঐ স্থানে এক সুন্দরী স্ত্রী দিব্য সুন্দর এক পুরুষ থাকেন ।

There lie (dead) in that spot, a lovely woman and a divinely beautiful youth.

OF POSSESSIVES.

120. Such words as are formed from Nouns, and imply the possession of what the Noun expresses, like ধনী *possessing wealth, wealthy*, (which is formed from ধন *wealth*), very often drop their attributive quality as Adjectives, and assume the force of concrete Nouns ; conveying the sense of their abstract qualities, as existing in some individual, who is the subject of description. There are three terminations that are added to Nouns to form them, viz. ঐ, বান্, মান্, and which become respectively in the feminine, ইনী, বতী, মতী.

Examples.

Examples.

পাপ <i>sin.</i>	পাপী <i>m.</i>	পাপিনী <i>fem. sinful.</i>
ধন <i>wealth.</i>	ধনবান্ <i>m.</i>	ধনবতী <i>fem. wealthy.</i>
বুদ্ধি <i>wisdom.</i>	বুদ্ধিমান্ <i>m.</i>	বুদ্ধিমতী <i>fem. wise.</i>

121. The terminations বান্ and মান্ cannot be applied indiscriminately to all Nouns, their application must be determined by the custom of the language alone; but ঐ *i* may be subjoined to almost any original Noun which implies an abstract quality, and is not formed from a root, by a termination.

122. Their plural forms বন্ত and মন্ত are very often corruptly used for বান্ and মান্.

Example.

আমি তোমাকে বড় বুদ্ধিমন্ত জানিয়া তোমার জ্ঞানবাক্য
প্রতিরাশিতেই শুনি ।

Knowing you to be very wise, I nightly listen to your sage discourse.

123. Adjectives are often formed by prefixing the particle ন a contraction of সহ *with*, to the noun; as সজীব *with life*; alive; সালঙ্কার *with ornaments*: ornamented.

124. When adjectives are employed absolutely as nouns they become declinable.

Example.

পূর্বে কালের ধনবানেরদের মধ্যে আমদসুলতান্ নামে এক জন
ছিলেন ।

There

There was a person styled King Ahmad among the wealthy of ancient times.

OF COMPARISON.

125. The degrees of comparison are expressed in two ways, one of which is the same as the Sanscrit form, and may be considered as the classical ; while the other, which is the most usual, is employed in a familiar manner.

The first adds *উর* to the Positive, to form the Comparative, and *তম* to express the Superlative degree : Example ; কাল *black*, কালউর *blacker*, কালতম *blackest*.

126. The other mode is by prefixing *আর* *more*, to the Positive for the Comparative degree ; and *অতি* and *অতন্ত* *very*, exceeding, to form the Superlative : Example ; কাল *black*, আর কাল *blacker*, অতি কাল *blackest*.

Example.

মনুষ্যত্বেতে ও শুরত্বেতে তোমাইতে আর কেহ বড় মনুষ্য পৃথিবীমধ্যে নাই ।

In humanity and in heroism, there is not any mortal greater than thyself in the whole earth.

OF EPITHETS.

127. This language, like its parent, the Sanscrit, delights in compounds, and though these will be fully explained under their proper head, yet such as are descriptive of some attribute

L

inherent

inherent in the noun they qualify, cannot be here overlooked, as they come necessarily under the head of the Adjective.

128. The following Past Participles are often employed to express the existence in some individual or thing, of what the noun implies.

Examples.

যুক্ত	}	joined.	ভক্তিয়ুক্ত	<i>possessed of faith : confiding.</i>
যুত			শ্রীযুত	<i>possessed of glory, &c. : glorious.</i>
আস্থিত			শঙ্কাস্থিত	<i>possessed with fear ; afraid.</i>
সমাস্থিত			যৌবনসমাস্থিত	<i>possessed of youth : youthful.</i>
প্রযুক্ত			লজ্জাপ্রযুক্ত	<i>possessed of shame : ashamed.</i>
উপেত	}		উপেত	<i>possessed of good qualities : accomplished.</i>
বৃত্ত			সদ্বৃত্ত	<i>turned to what is good : well-disposed.</i>
আসক্ত	}		বাসনাসক্ত	<i>addicted to vice or debauchery : vicious ; dissolute.</i>
আর্ত			রোগার্ত	<i>pained by sickness : sick.</i>
অর্দিত	}		শোকর্দিত	<i>afflicted with grief : sorrowful.</i>
গ্রস্ত			প্রেমগ্রস্ত	<i>seized with love : in love.</i>
গ্রস্ত	}		আপদগ্রস্ত	<i>seized with calamity : distressed.</i>
আকুল			চিত্তাকুল	<i>filled with anxious thoughts : sad.</i>
আপন্ন	}		বিস্ময়াপন্ন	<i>overtaken by surprise : confounded.</i>
আপন্ন			শরণাপন্ন	<i>who has obtained refuge : sheltered ; a refugee.</i>
সম্পন্ন	}		জ্ঞানসম্পন্ন	<i>gifted with knowledge : wise.</i>
সম্পন্ন				

ভূত } become.	বশীভূত <i>become obedient : submissive.</i>
ভূত }	এবংভূত <i>become such : similar.</i>
আবিষ্ট filled.	শোভাবিষ্ট <i>filled with splendour : resplendent.</i>
মত understood.	পূৰ্বমত <i>before understood : forementioned.</i>
রত devoted to.	অনুগ্রহরত <i>devoted to benevolence : benevolent.</i>
কৃত done.	পূৰ্বকৃত <i>formerly done : former, previous.</i>
স্থিত situated.	মধ্যস্থিত <i>situated in the middle : medial, central.</i>
দুঃখিত pained.	মনোদুঃখিত <i>pained at heart : grieved.</i>
প্রাপ্ত obtained.	বিকারপ্রাপ্ত <i>what has been changed : altered, disfigured.</i>
লব্ব acquired.	প্রসাদলব্ব <i>acquired through favour : bestowed.</i>
হিত kept.	অন্তর্হিত <i>kept within : concealed.</i>
জাত born.	ঔরসজাত <i>legitimately born : legitimate.</i>
নিমিত্ত caused.	নিবারণনিমিত্ত <i>caused by prohibition : preventive.</i>
আর্দ্রিত moistened.	দয়ার্দ্্রিত <i>moistened with pity : affected.</i>
সিদ্ধ effected.	প্রমাণসিদ্ধ <i>effected by proof : demonstrated.</i>
অর্জিত } earned.	করণার্জিত <i>acquired through good works : deserved, merited.</i>
উপার্জিত }	স্বাম্যুপার্জিত <i>acquired through a husband : marital, conjugal.</i>

129. The following Compounds are of a different kind, and are such as are formed at the pleasure of the speaker, to imply some new state of what is discribed.

উত্থিত arisen.	দুস্তোথিত <i>arisen from sleep : awakened.</i>
আক্রান্ত over- stepped.	বিপক্ষাক্রান্ত <i>overstepped by an enemy : in- vaded.</i>
উক্ত spoken.	শাস্ত্রোক্ত <i>declared in the Ordinances : or- dained.</i>
বিহিত directed.	শাস্ত্রবিহিত <i>directed in the Ordinances : decreed.</i>
বিরুদ্ধ opposed.	শাস্ত্রবিরুদ্ধ <i>contrary to the Ordinances : heterodox.</i>
আকট mounted.	অশ্বাকট <i>mounted on a horse : riding ; eques- trian.</i>
গর্ষতি proud.	ধনগর্ষিত <i>proud of wealth : purse-proud.</i>
আগত arrived.	বিদেশাগত <i>arrived from abroad : foreign.</i>
আয়ত্ত subjected.	অদৃষ্টায়ত্ত <i>subjected to fate : predestined.</i>
জাত known.	সর্বজাত <i>who is acquainted with all things : omniscient, wise.</i>
বিদ্ব pierced.	শরবিদ্ব <i>pierced by an arrow : transfixed.</i>
অঙ্কিত marked.	নামাঙ্কিত <i>marked with a name : superscribed.</i>
দত্ত given.	দেবীদত্ত <i>given by a goddess.</i>
লব্ব acquired.	দেবলব্ব
প্রাপ্ত got.	দেবপ্রাপ্ত } <i>obtained from a god.</i>
রচিত composed.	পণ্ডিতরচিত <i>composed by a Pandit.</i>

পূরিত

পূরিত filled.	তুষপূরিত <i>filled with bran.</i>
ভুক্ত eaten.	গজভুক্ত <i>eaten by an elephant.</i>
লগ্ন fixed.	পকিলগ্ন <i>stuck in the mud.</i>
পতিত fallen.	জলপতিত <i>fallen into the water.</i>
জীর্ণ wasted.	তনুজীর্ণ <i>wasted in body : emaciated.</i>

130. The following Compounds imply Fitness.

অর্হ	} fit.	নিন্দাই <i>deserving of blame : culpable.</i>
উপযুক্ত		রাজ্যোপযুক্ত <i>fit for empire.</i>
যোগ্য		কর্মযোগ্য <i>fit for work : capable, active.</i>
উচিত		যথোচিত <i>as is fit : suitable, much.</i>
ইষ্ট wished.		যথেষ্ট <i>as is wished : sufficient, great.</i>

131. Compounds are very often formed from a Past Participle and a Noun implying a substance, to express some new connection of one subject to another.

Examples.

মণ্ডিত adorned.	রত্নমণ্ডিত <i>adorned with gems : jewelled.</i>
খচিত inlaid.	মণিখচিত <i>inlaid with gems : jewelled.</i>
নির্মিত fashioned.	লোহানির্মিত <i>formed of iron : of iron.</i>
সম্বৃত covered.	বল্কলসম্বৃত <i>covered with bark : dressed in bark.</i>
ঘটিত taken place.	লোহাঘটিত <i>impregnated with iron : chalybeate.</i>

132. The absence or loss of whatever the noun implies is often expressed by subjoining the following participles.

হীন destitute.	বিদ্যাহীন <i>destitute of knowledge</i> : illiterate.
রহিত deserted.	অন্নরহিত <i>without food</i> : foodless, destitute.
বর্জিত abandoned.	ভাবনাবর্জিত <i>without reflection</i> : heedless.
প্রপঞ্চ fallen.	জাতিপ্রপঞ্চ <i>fallen from birth-right</i> : outcast.
হত destroyed.	জ্ঞানহত <i>bereft of consciousness</i> : confounded.

133. Epithets implying similarity are very frequently formed with the following terminations.

সমান	} like.	বিদ্যুৎসমান <i>like lightning</i> : quick, nimble.
তুল্য		চন্দ্রতুল্য <i>moon-like</i> : lunar ; beautiful.
প্রায়		রাজাধিরাজপ্রায় <i>like an Emperor</i> : imperial.
কপ		পিতাকপ <i>like a father</i> : fatherly, paternal.
নগায়		স্বর্গনগায় <i>Heaven-like</i> : heavenly, celestial.
দৃশ্য fem. দৃশী like.		সদৃশ <i>like the good</i> : virtuous, worthy.

134. The subjoined Epithets have a word implying an agent as the last member of the compound, and no remark need be made respecting them, except that their feminines are formed by ইনী, like other attributives in ঐ. See Rule 120.

কারী making.	অথাগতিকারী <i>making dishonour</i> : dishonouring.
উপকারী helping.	পরোপকারী <i>helping another</i> : kind, humane.
বাদী speaking.	মিথ্যাবাদী <i>speaking falsehood</i> : lying.
	অপবাদী

অপবাদী censuring.	পরাপবাদী <i>censuring others</i> : slanderous.
গামী going.	অগ্রগামী <i>going before</i> : preceding.
অবলম্বী depending	বৈর্যাবলম্বী <i>depending on firmness</i> : pa- tient.
বর্তী abiding.	মধ্যবর্তী <i>abiding in the middle</i> : central, medial.
শালী disposed to.	উপকারশালী <i>disposed to assistance</i> : benefi- cent.
ধ্বংসী destroying.	উপকারধ্বংসী <i>destroying kindness</i> : ungrate- ful.
দর্শী seeing.	দীর্ঘদর্শী <i>seeing long (before)</i> : provident, cautious.
কাঙ্ক্ষী desiring.	অনুরাগকাঙ্ক্ষী <i>desiring attachment</i> : affec- tionate, fond.
স্থায়ী staying.	অন্তরীক্ষস্থায়ী <i>staying in the atmosphere</i> : aerial.
অর্থী desiring.	অনার্থী <i>desiring food</i> : hungry ; destitute.
ত্যাগী abandoning.	ধর্মত্যাগী <i>abandoning right</i> : reprobate.
ব্যয়ী consuming.	পরিমিতব্যয়ী <i>consuming what's ascertained</i> : economical.
রাগী passionate.	ক্ষাঞ্চাৱাগী <i>passionate from moment to mo- ment</i> : peevish.
অনুরাগী delighting.	স্বকর্মানুরাগী <i>delighting in his own acts</i> : vain-glorious.
অনুবর্তী following.	আজানুবর্তী <i>following orders</i> : obedient.

অনুসারী

অনুসারী following.	শাস্ত্রানুসারী <i>following the Ordinances</i> : orthodox.
অনুযায়ী following.	আজ্ঞানুযায়ী <i>following orders</i> : obedient.
এমী <i>fem.</i> ইশী wish- ing.	হিতৈষী <i>well-wishing</i> : benevolent.

135. The following Epithets are likewise formed by a termination implying an agent.

দায়ক giving.	ভিক্ষাদায়ক <i>giving alms</i> : charitable.
জনক producing.	ভয়জনক <i>producing fear</i> : terrifick.
দর্শক shewing.	অনিষ্টদর্শক <i>shewing what's not desired</i> : ominous.
ইচ্ছুক wishing.	ঐশ্বর্যেচ্ছুক <i>desiring power</i> : ambitious, worldly-minded.
পূরক fulfilling.	বাঞ্ছাপূরক <i>fulfilling wishes</i> : kind, humane.
ঘাটক destroying.	বিশ্বাসঘাটক <i>destroying confidence</i> : trea- cherous.
প্রকাশক exhibiting.	স্বত্ত্বপ্রকাশক <i>exhibiting self-qualifications</i> : ostentatious, vain-glorious.

136. The following inseparable terminations serve to form Epithets, that are of very frequent occurrence ; they are all either past participles, or the contractions of words implying an agent.

Examples.

চর moving.	জলচর <i>moving in the water</i> : aquatick.
কর doing.	ব্যামোহকর <i>causing uneasiness</i> : persecuting.
স্থ standing.	মধ্যস্থ <i>standing in the middle</i> : medial, central.
গ going.	অগ্রগ <i>going before</i> : preceding.
গ singing.	সামগ <i>singing the Sāma Vēd.</i>
জ্ঞ knowing.	সর্বজ্ঞ <i>knowing all things</i> : omniscient.
হু destroying.	শত্রুহু <i>killing the foe.</i>
হর seizing.	মনোহর <i>captivating the heart</i> : fascinating.
দ giving.	অন্নদ <i>giving food</i> : charitable.
অ born.	কামজ <i>arising from lust</i> : libidinous.

137. When the inseparable termination ময় *m.* ময়ী *fem.* is added to a substance, it implies the being made up of it, or the being filled with it.

ময় composed of. কাষ্ঠময় *made of wood* : wooden.

138. The termination শূন্য *empty, void of*, seems very much the opposite of ময়, and is of common occurrence.

শূন্য empty. নরশূন্য *destitute of men* : uninhabited.

139. The inseparable termination শীল implies a natural disposition to any quality to which it is subjoined.

শীল disposed to. ভয়শীল *disposed to fear* : fearful, timid.

140. The following adjectives being added to words, form attributives.

Examples.

করাঁক having a অনুরোধকরাঁক effected by complaisance :
cause. complaisant ; kind.

আম্বক inherent. চতুষ্টয়াম্বক consisting of four : quadruple.

পূৰ্বক being pre- বিনয়পূৰ্বক with previous humility : humble.
vious.

কর্তৃক having an অন্যকর্তৃক having another for an agent :
agent. done by another.

141. The adjectives পূৰ্বক and কর্তৃক will require some illustration, as they are peculiar in their use : they both are employed in place of the Instrumental case of Rule 79. The first implies the manner how any act was performed ; and the latter describes the agent by whom any thing was accomplished, and therefore requires the verb in the passive voice.

Example of পূৰ্বক.

হে দেবতা সকল আমি বিনয়পূৰ্বক নিবেদন করিতেছি ।

O ye host of Gods ! I make a humility-preceding-representation.

The above example is therefore equivalent to “ a representation preceded by humility ; i. e. an humble representation.

Example of কর্তৃক.

পণ্ডিতকর্তৃক তাহা উক্ত আছে ।

The Pandit being the agent that is declared.

Which

Which implies that “*it is spoken by a Pandit.*” But this mode of speech must be considered as vitious, and scarcely admissible in Bengálí, though perfectly elegant in Sanscrit, where it accords with the whole genius of the language. Its use is quite modern, and is found in works lately translated from Sanscrit; but it should be carefully avoided in conversation, as awkward and pedantick. The reason why it may be considered as contrary to the analogy of the spoken language, is, that it is rarely, if ever, used by authors, who write idiomatically; and that whatever different relation of things it is intended to convey, may be more simply and neatly expressed by the Instrumental case; while, on the contrary, all the other compounds have been brought into use from necessity, or for the sake of elegance, or brevity.

142. It remains merely to say, with regard to Epithets formed from two nouns, that they are very numerous, and depend for their formation upon the taste of the author; or some real or fanciful relation supposed to exist in the different subjects which are under description.

143. The following compounds agree with their nouns in gender like any other attributives.

Examples.

অষ্টবিধ *of eight kinds* : eightfold. অষ্ট *eight*, and বিধ *a kind*.

বিষন্নবদন *of sorrowful countenance* : sad, dejected. বিষন্ন *dejected*, and বদন *the countenance*.

খড়্গহস্ত *sword-in-hand* : armed. খড়্গ *a sword*, and হস্ত *the hand*.

বাকুলচিত্ত

ব্যাকুলচিত্ত *heart-distracted*. ব্যাকুল *distracted*. চিত্ত *the heart*.
 হংসগমন *with a motion like a swan*. হংস *a swan*, and গমন
movement.
 মৃগনয়ন *stag-eyed*. মৃগ *a stag*, and নয়ন *an eye*.
 মধ্যস্থী *slender-waisted*. মধ্য *the middle, or waist*, and স্থী *slender*.

The above examples will be sufficient to point out the analogy by which Epithets may be formed from nouns.

OF PRONOUNS.

144. The declension of pronouns is the same as that of nouns, admitting the same terminations in the singular and plural, the only difference being, that these are joined to a modified state of the nominative, instead of to that case itself: Example; আমি *I*, becomes in the oblique cases আমি, and তুমি *thou* তোম।. So that when the modification is known, it is easy to decline any pronoun by subjoining the terminations laid down for Nouns. See Rule 79.

OF GENDER.

145. Pronouns have no particular termination to mark the gender; they are therefore to be translated by a reference to their antecedents; thus সেই must according to circumstances be rendered by *he, she, it, or that*.

OF

OF PERSONAL PRONOUNS.

আমি *I*, oblique modification আমা .*Masculine and Feminine.*

	<i>Sing.</i>	<i>Plur.</i>
1. Nom.	আমি <i>I</i> .	আমরা <i>we</i> .
2. Ac.	আমাকে <i>me</i> .	আমাদের <i>us</i> .
3. Inst.	আমারে <i>by me</i> .	আমাদের <i>by us</i> .
4. Dat.	আমাকে <i>to me</i> .	আমাদের <i>to us</i> .
5. Ab.	আমারে <i>from me</i> .	আমাদের <i>from us</i> .
6. Gen.	আমার <i>of me, mine</i> .	আমাদের <i>of us, our</i> .
7. Loc.	আমায় <i>in me</i> .	আমাদের <i>in us</i> .

146. *Note.*—The fifth and seventh cases singular, and the fifth and sixth plural of all pronouns, take, optionally, the forms mentioned in Rule 79; and the nominative plural is contracted from আমরা into আমরা .

তুমি *thou*, oblique modification তোমা .*Masculine and Feminine.*

	<i>Sing.</i>	<i>Plur.</i>
1. Nom.	তুমি <i>thou</i> .	তোমরা <i>ye</i> .
2. Ac.	তোমাকে <i>thee</i> .	তোমাদের <i>you</i> .
3. Inst.	তোমারে <i>by thee</i> .	তোমাদের <i>by you</i> .
4. Dat.	তোমাকে <i>to thee</i> .	তোমাদের <i>to you</i> .
5. Ab.	তোমারে <i>from thee</i> .	তোমাদের <i>from you</i> .
6. Gen.	তোমার <i>of thee, thine</i> .	তোমাদের <i>of you, your</i> .
7. Loc.	তোমায় <i>in thee</i> .	তোমাদের <i>in you</i> .

The nominative plural is contracted from তোমরা into তোম্ৰা.

OF PERSONALS OF INFERIORITY.

147. The habit of self-abasement before a superior, and of the assumption of self-importance in speaking to an inferior, have established the use of two Personal Pronouns, which may be considered as contractions of আমি *I*, and তুমি *thou*. They are likewise applied in anger and defiance among equals; but even when they are employed in the plural, they usually govern a verb in the singular.

Example.

ওরে নিকটস্থ লোকেরা তোরা কি দেখিতেছিস্

O surrounding multitude! at what do ye stare?

মুই *I*, oblique modification মো.

Masculine and Feminine.

	Sing.	Plur.
1. Nom.	মুই <i>I</i> .	মোরা <i>we</i> .
2. Ac.	মোকে <i>me</i> .	মোৰ্দিগ্কে <i>us</i> .
3. Inst	মোতে <i>by me</i> .	মোৰ্দিগোতে <i>by us</i> .
4. Dat.	মোতে <i>to me</i> .	মোৰ্দিগ্কে <i>to us</i> .
5. Ab.	মোতে <i>from me</i> .	মোৰ্দিগোতে <i>from us</i> .
6. Gen.	মোৰ্ <i>of me, mine</i> .	মোৰ্দিগোৰ্ <i>of us, our</i> .
7. Loc.	মোতে <i>in me</i> .	মোৰ্দিগোতে <i>in us</i> .

তুই

তুই *thou*, oblique modification তো.

Masculine and Feminine.

Sing.

Plur.

1. Nom. তুই *thou*.

তোরা *ye*.

2. Ac. তোকে *thee*.

তোদিগ্কে *you*.

The other cases may be declined like those of মুই *I*.

OF PRONOUNS OF THE THIRD PERSON.

148. As the Pronouns in this language have no gender, they are employed to denote, in an indefinite way, either persons or things, whichever their antecedent may be; and hence they should be rendered by *he*, *she*, *it*, or *that*, as the context may require.

149. Pronouns of the third person are of two kinds, those which apply pronominally and are the real representatives of nouns, as, ইনি বুঝিলেন *he understood*; and those which are used adjectively, and are then indeclinable, and put before the noun they qualify, after the manner of adjectives; as এই কথা শুনিয়া *having heard this-story*. See Rule 117.

150. The Pronoun তিনি *he*, is employed when the person it represents is absent, and may therefore be termed the

PRONOUN

PRONOUN REMOTE.

তিনি *he, she, it*, oblique modification তেনা।

Masculine, Feminine, and Neuter.

Sing.

Plur.

- | | |
|--|-----------------------------------|
| 1. Nom. তিনি <i>he, she, it.</i> | তেনারা <i>they.</i> |
| 2. Ac. তেনাকে <i>him, &c.</i> | তেনারদিগকে <i>them.</i> |
| 3. Inst. তেনাতে <i>by him, &c.</i> | তেনারদিগেতে <i>by them.</i> |
| 4. Dat. তেনাকে <i>to him, &c.</i> | তেনারদিগকে <i>to them.</i> |
| 5. Ab. তেনাতে <i>from him, &c.</i> | তেনারদিগেতে <i>from them.</i> |
| 6. Gen. তেনার <i>of him, &c.</i> | তেনারদিগের <i>of them, their.</i> |
| 7. Loc. তেনায় <i>in him, &c.</i> | তেনারদিগেতে <i>in them.</i> |

151. The Pronoun ইনি *he*, is used to designate one who is present and the object of discourse, and may be called the

PRONOUN PROXIMATE.

ইনি *he, she, it*, oblique modification ইনা।

Masculine, Feminine, and Neuter.

Sing.

Plur.

- | | |
|----------------------------------|------------------------|
| 1. Nom. ইনি <i>he, she, it.</i> | ইনারা <i>they.</i> |
| 2. Ac. ইনাকে <i>him, &c.</i> | ইনারদিগকে <i>them.</i> |

The other cases are declined after the same analogy as those of তিনি &c.

152. Where a mere general reference is made to persons, to whom

whom no respect is expressly intended, it is usual to employ সেই *he, she, it, or that*, oblique substitute তাহা, by contraction তা.

Masculine, Feminine, and Neuter.

Sing.

Plur.

1. Nom.	সেই <i>he, she, or it.</i>	তাহারা <i>they.</i>
2. Ac.	তাহাকে <i>him, &c.</i>	তাহাদিগকে <i>them.</i>
3. Inst.	তাহাতে <i>by him, &c.</i>	তাহাদিগেতে <i>by them.</i>
4. Dat.	তাহাকে <i>to him, &c.</i>	তাহাদিগকে <i>to them.</i>
5. Ab.	তাহাতে <i>from him, &c.</i>	তাহাদিগেতে <i>from them.</i>
6. Gen.	তাহার <i>of him, &c.</i>	তাহাদিগের <i>of them, their.</i>
7. Loc.	তাহায় <i>in him, &c.</i>	তাহাদিগেতে <i>in them.</i>

153. The contraction তা will make ২ তাকে, ৩ তাতে, ৪ তাকে, &c.

154. Where great respect is intended, the nasal is written over the substitute; as তাঁহকে *him, &c.* and over তাঁ the contracted form in a similar manner.

Example of তাঁহা.

অতএব আপনকার হিতৈষণা হইয়া স্মরণার্থে আমি কহি যে রাজা বদনাসক্ত হন তাঁহার ধন বুদ্ধি সামর্থ্য সহায় থাকিতে ও রাজ্য নষ্ট হন ।

Therefore being your Majesty's well-wisher, I mention, for the sake of remembrance, that whatever King is devoted to dissipation, his empire is ruined, even though his wealth, intellect, and power continue by him.

Example of তাঁ.

রাজা কহিলেন তাঁর কি নাম ।

The King enquired, what is his name ?

OF THE DEMONSTRATIVE PRONOUNS.

155. The two Demonstrative Pronouns এই *this*, and তেঁ *that*, are opposed to each other, and are employed to mark contrariety. এই designates the object last alluded to, and তেঁ points out that which was first mentioned; and has often the force of our definite article. See Rules 61 and 63.

এই *this*, contraction এ; oblique modification ইহা .

Masculine, Feminine, and Neuter.

1. Nom.	এই or এ <i>this</i> .	ইহারা <i>these</i> .
2. Ac.	ইহাকে <i>this</i> .	ইহাৰ্দিগ্কে <i>thesè</i> .
3. Inst.	ইহাতে <i>by this</i> .	ইহাৰ্দিগেতে <i>by these</i> .
4. Dat.	ইহাকে <i>to this</i> .	ইহাৰ্দিগ্কে <i>to these</i> .
5. Ab.	ইহাতে <i>from this</i> .	ইহাৰ্দিগেতে <i>from these</i> .
6. Gen.	ইহার্ of <i>this</i> .	ইহাৰ্দিগেৰ্ of <i>these, their</i> .
7. Loc.	ইহায়্ <i>in this</i> .	ইহাৰ্দিগেতে <i>in these</i> .

156. Where great respect is meant, the nasal is written over the modified form of the oblique cases, singular and plural.

Example of ইহা .

শেষে ইহার নিকটে মন্ত্রী ও পণ্ডিত প্রভৃতি উত্তম লোক যে ২ ছিল তাহারা ক্রমে ২ সকলেই মরিল ।

In

In fine, the great men, such as councillors, literati, &c. who were about his majesty's person, all died by degrees.

অই or by contraction ঐ *that*, oblique substitute ওহা .

Masculine, Feminine, and Neuter.

Sing.

Plur.

1. Nom.	অই or ঐ <i>that</i> .	ওহারা <i>those</i> .
2. Ac.	ওহাকে <i>that</i> .	ওহাৰ্দিগ্কে <i>them</i> .
3. Inst.	ওহাতে <i>by that</i> .	ওহাৰ্দিগেতে <i>by them</i> .
4. Dat.	ওহাকে <i>to that</i> .	ওহাৰ্দিগ্কে <i>to them</i> .
5. Ab.	ওহাতে <i>from that</i> .	ওহাৰ্দিগেতে <i>from them</i> .
6. Gen.	ওহার্ of <i>that</i> .	ওহাৰ্দিগেৰ্ of <i>them, their</i> .
7. Loc.	ওহায়্ <i>in that</i> .	ওহাৰ্দিগেতে <i>in them</i> .

157. Where great respect is meant, the nasal is written over the substitute ওহা in all the oblique cases, singular and plural.

158. সেই *that*, which has been declined, (see Rule 152) is often employed instead of ঐ, when the latter is contrasted with এই *this*. It is of continual occurrence as an indeclinable Pronominal Adjective, and may be considered as having the force of the definite article : Example ; সেই ব্যক্তি *that-person*. See Rules 61, 63, and 117.

159. A repetition of সেই implies succession, or distribution ; as সেই ২ দেশীয় সল্লোকেৰা . *The respectable people of the country one after another —*.

OF

OF THE RECIPROCAL, OR REFLECTIVE PRONOUN.

160. The Pronominal Adjective **আপন** *own*, is indeclinable whenever it is employed to qualify a noun; and as it is the representative of the last nominative in the sentence, it is to be rendered by *my*, *thy*, *his*, *her*, *our*, *your*, or *their*, according to the circumstances of its antecedent. It must always have a nominative in the same sentence, either expressed or understood.

Example of MY.

আমি বাটী যাইয়া আপন সন্তানকে আনিয়া তোমার সাহায্যে বলিদান করি ।

I having gone home, and having brought my son, will offer him a sacrifice in your presence.

Example of YOUR.

এখন তুমি আমাকে ক্ষমা করিয়া আপন অংশ লও ।

Now having pardoned me, take your share.

Example of HIS.

ইহা বিবেচনা করিয়া কিষ্কিৎ মাংস আপন শরীরহইতে ছেদন করিয়া সর্পাগ্রে ফেলিয়া দিলেন ।

Having considered this, he cut off a piece of flesh from his body, and flung it before the serpent.

161. The adjectives নিজ and আত্ম *own*, may be substituted in every case for আপন.

162. From these examples, the learner will easily acquire the rule for the application of আপন, which is always employed instead of the genitive case of the pronouns *I, thou, and he, &c.* when these would be used in English, immediately with reference to the last nominative in the sentence; in such phrases as “*he went to his house;*” where আপন and not তাহার would be used for *his*.

163. The noun আপনি *self*, is the equivalent of our *myself, thyself, himself, herself, ourselves, yourselves, and themselves*. It is declinable like the pronouns.

Example.

Masculine and Feminine.

আপনি *self*, oblique modification আপনা.

Sing.

Plur.

1. Nom.	আপনি <i>self</i> .	আপনারা <i>selves</i> .
2. Ac.	আপনাকে <i>self</i> .	আপনার্দিগ্কে <i>selves</i> .
3. Inst.	আপনাতে <i>by self</i> .	আপনার্দিগেতে <i>by selves</i> .
4. Dat.	আপনাকে <i>to self</i> .	আপনার্দিগ্কে <i>to selves</i> .
5. Ab.	আপনাতে <i>from self</i> .	আপনার্দিগেতে <i>from selves</i> .
6. Gen.	আপনার্ of <i>self</i> .	আপনার্দিগেৰ্ of <i>selves</i> .
7. Loc.	আপনায় <i>in self</i> .	আপনার্দিগেতে <i>in selves</i> .

164. When আপনি *self*, is employed, it is of course used nominatively, and not adjectively.

Example.

যদি অকস্মাৎ তোমার স্বামী আইসেন তবে তোমাকে আপনাতে
একত্র করিবেন ।

*Should your lord return unexpectedly, he will keep you alone
with himself.*

165. আপনি *self*, may immediately follow any of the personal
pronouns ; for the purpose of giving emphasis to the action
implied by the verb ; as আমি আপনি তাহা করিলাম *I myself
did that.*

166. When great respect and deference are intended in
speaking of another, or in addressing one who is present, the
word আপনি is used ; and will then mean, *your*, or *his honour* ;
your, or *her ladyship* ; or any similarly respectful form of
address, according to the rank of the person who is intended
to be designated. It of course governs the verb in the third
person, should it be employed nominatively ; but when used
in the oblique cases, it is thus declined :

*Example.**Masculine and Feminine.*

আপনি *your honour*, &c. oblique modification আপনকা.

*Sing.**Plur.*

1. Nom. আপনি *your honour*, &c. আপনকারা *your honours.*
2. Ac. আপনকাকে *your honour*, &c. আপনকার্দিগ্কে *your*, &c.

The

The remaining cases are declined like those of any other pronoun.

167. The learner cannot fail to have observed the similarity in the use of আপনি with the Latin *ipse*, in many of the foregoing remarks.

168. A sort of continuative sense is given to words by repeating them, as সেই আপন ২ মনে বিবেচনা করিলেন । *He reflected a long time in his mind.*

OF THE RELATIVE.

169. যিনি *who*, is the corresponding Relative of the Pronoun তিনি *he*, &c. and takes for its modified form যেনা .

Masculine, Feminine, and Neuter.

Sing.

Plur.

1. Nom. যিনি *who*.

যেনারা *who*.

2. Ac. যেনাকে *whom*.

যেনারদিগকে *whom*.

The other cases are declined like those of তিনি .

170. The analogous Relative of সেই *he*, &c. is যে *who*, *which*, *what*, oblique substitute তাহা .

Masculine, Feminine, and Neuter.

Sing.

Plur.

1. Nom. যে *who, which, what*.

যাহারা *who, &c.*

2. Ac. যাহাকে *whom, &c.*

যাহারদিগকে *whom, &c.*

The

The other cases are declined like those of সেই .

171. Where great deference is intended to any one, the nasal may be inserted in the oblique substitute, which is then the corresponding Relative of তাঁহা . See Rule 154.

Example.

যেমন তৈল কাঁচা জলের এক প্রদেশ স্পর্শ করামাত্রে অনেক জলকে
কাপে তেমনি যাঁহার পুরুষসিংহ হন তাঁহার এই পৃথিবীর যৎ
কিঞ্চিৎ অধিকার করিয়া অল্প কালে সকলি আশ্রয় করিতে
পারেন ।

Just as the most minute drop of oil can overspread the greatest extent of water, so he who is a hero, having acquired the smallest point of territory in this world, is able in a short space of time, to overrun every (neighbouring kingdom.)

172. In compliance with the practice in modern works, the forms of those Pronouns which take the nasal in the oblique modification, see Rules 154, 156, 157, and 171, have been inserted ; but this use of the nasal seems to be rather vulgar than elegant.

OF THE INTERROGATIVES.

173. The Pronoun কে *who ? which ?* is employed for persons and কি *what, which*, for things : but both কে and কি take কাঁহা for the oblique substitute, which may be contracted into কাঁ, by the same analogy that তাঁহা becomes তাঁ . See Rule 152.

Masculine

*Masculine and Feminine.**Sing.**Plur.*

1. Nom. কে *who? which?* কাহার *who? which?*
 2. Ac. কাহাকে *whom? which?* কাহারদিগকে *whom? which?*

The remaining cases are declined after the same analogy as those of the other Pronouns.

174. কি *which? what?* oblique substitute কাহা .

*Neuter.**Sing.**Plur.*

1. Nom. কি *which? what?* কাহার *which? what?*
 2. Ac. কাহাকে *which? what?* কাহারদিগকে *which? what?*

The remaining cases are declined like those of the other Pronouns.

175. কোন্ *which? what?* as কোন্ ব্যক্তি *what man?* oblique substitute কিস্. It has no plural.

Masculine, Feminine, and Neuter.

1. Nom. কোন্ *which? what?*
 2. Ac. কিস্কে *which? what?*

The remaining cases may be declined after the same analogy as the singular cases of other pronouns.

176. Under the head of Pronominal Adjectives may be classed কেহ *any one*, oblique modification কাহা. But কোন, and কিছু *any, some*, অন্য *other*; and নিজ, আত্ম and আপন *own*, which have been already alluded to in Rule 161, are all declinable without any modification or substitution.

177. যে is occasionally found repeated, to give an idea of repetition, or multiplicity, and may be rendered by *whatsoever*, or *every*, as in this passage.

Example.

ককণা করিয়া বলে রাজা যুধিষ্ঠিরে ।

যে যে কথা বলিল নারদ মুনি বড় ॥

King Yudhistir being moved even unto tears,

Repeated every word of Nārada, Chief of sages.

178. যে কেহ *whosoever*, *every one*, is similarly employed for persons, and takes as its oblique modification যে কাহা .

179. কোন কেহ *any one*, is used indefinitely, and takes as its oblique modification কোন কাহা .

180. The Sanscrit Pronouns তদ্ *that*, এতদ্ *this*, and যদ্ *what*, are very frequently found in composition; as তদ্রূপ *that form*; এতদ্রূপ *this form*; যদ্বদ *what thing, whatever*.

In the foregoing explanations of what regarded the Pronouns and their declensions, some forms have been omitted, which seem to be local, or obsolete; or only in use among the vulgar, and therefore hardly to be considered as having sufficient authority to warrant their insertion.

OF

OF THE VERB.

181. In the infancy of language the Verb denoted the *manner of motion* peculiar to the different objects of nature, and the few simple impressions received through the organs of sense; and in every case where it was employed with reference to abstract ideas, it was by using it metaphorically, and laying aside its essential attribute, Motion. See the remarks on the Prepositions.

182. When any sort of motion is expressed to be going on independent of the will of the agent, as, “*the wood burns*” the verb is termed neuter; but the neuter state is in the agent, and not in the verb.

183. If a Verb denotes any particular kind of motion depending, or conceived to depend on the will of the agent, it is Active but *Intransitive*; that is, it implies a voluntary motion, which is Action; as “*he runs*,” &c. and when the motion passes on to an object on which it reposes, it is Active and *Transitive*, as “*he strikes the child*.”

184. Again, where action is communicated from one thing to another, with a view to put it in motion, the verb expressive of the action is termed *Causal*; as “*he made the horse gallop*;” but the Cause exists in the first agent; the second is the instrument; and the action of the verb remains unaltered *in nature*, but is marked in all languages by some modification

modification in the sound of the word, as করিতে *to make*, করাইতে *to cause to make*, in Bengálí; or, as in our own language, by compounding a verb implying agency with any infinitive expressive of the particular action to be performed.

185. When an object is affected by any action in which it has no agency, and is put in the nominative case, the Verb expressive of the action is termed *Passive*; but the Passion or Suffering is in the object, and not in the Verb; and in some languages this peculiar use of the Verb is simply marked by a modification of the Verb itself, as *amor*, I am loved, in Latin; and *cutila*, he is slain, in Arabick.

186. In our own, and in most derivative languages, the passive sense is conveyed by an attributive expressive of past time, *i. e.* by a passive participle, and the affirmation of the different times is expressed by an auxiliary verb.

187. The verb is termed Impersonal when it denotes any particular manner of motion resulting from the uncontrollable operations of nature, as “*it rains*;” or from the fitness of things, as “*it behoves me to go*.” Hence Nature and Necessity are the real nominatives to such verbs.

188. From the foregoing remarks on the nature of the verb, it results, that Motion is its essential attribute; and that those who hold it to be a mere connective, have not, perhaps, sufficiently considered its origin; and have been rather led to observe its apparent use, which is often metaphorical, than its essential quality of implying manners of motion. But even
when

when it is considered as a mere Connective, it would be more correct to call it an Affirmative.

189. These remarks on the Verb have been hazarded under the hope of putting the matter in a clear and consistent light to the learner; for the Verb is the very life of language; the Noun is what it describes, and the Preposition defines its tendency. Hence these three are the basis of all language, and must be expressed or understood in every proposition; but the other parts of speech may be either expressed by a circumlocution, or altogether rejected.

OF CONJUGATION.

190. There is but one Conjugation in this language, and it is singularly simple and regular in all its inflections.

191. The second person singular of the Imperative, as the most simple member of the verb, may be considered as the root. Verbs are either conjugated from the Infinitive, or by employing an auxiliary with a verbal noun, as *দর্শন* *the act of seeing*, or with a noun implying the result of any action; as *দৃষ্টি* *sight, vision*, or with a passive participle; as *নষ্ট* *killed*.

OF THE AUXILIARY VERBS.

192. The Verbs *করিতে* *to make*, *করাইতে* *to cause to make*, are used as auxiliaries to denote any action depending on the will of the agent.

s

193. Where

193. Where we should employ the verb *to be*, indiscriminately, it is generally in this language represented, when it implies *to become*, by হইতে; and when it denotes a continued, or permanent state of things, the verbs রহিতে and থাকিতে *to remain, or abide*, are employed.

OF CAUSAL VERBS.

194. Any verb may be made causal by adding আ to the root; as কর্ do, করা *cause to do*.

195. If the root end in আ originally, it is made causal by adding ওয়া (see Rule 52), as খা eat, খাওয়া *cause to eat, feed*.

OF IRREGULAR VERBS.

196. There are but three verbs which are irregular. দিতে *to give* makes দেন্ *he gives* in the third person plural of the present indefinite; and দেওন্ in the verbal noun.

197. The verb আসিতে *to come*, takes ই after its first syllable আ in the indefinite tense, and in the imperative; as আইসি *I come*, &c. and the Simple Preterite may be formed by adding its terminations either to আস্ or to আ; making either আসিলাম্ or আইলাম্ &c. See Rule 220.

198. The verb যাইতে *to go*, in every tense formed from the conjunctive past participle, changes যাইয়া *having gone* into গিয়া, as গিয়াছিলাম্ *I had gone*, &c. But গিয়া and যাইয়া are both correct when the conjunctive past participle is used alone.

alone. The simple preterite and adverbial participle take গে instead of যা; as গেলাম *I went*, গেলে *on being gone*.

199. In poetry the simple preterite, and adverbial participle, are very often contracted in such words as have a semi-vowel for their second consonant; as কৈলাম্ for করিলাম্; মৈলাম্ for মরিলাম্; হৈলে for হইলে &c.

200. না পারিতে *not to be able*, is sometimes contracted to নারিতে, and then conjugated like a simple verb.

OF VOICES.

OF THE ACTIVE VOICE.

201. Transitive, intransitive, and causal Verbs are properly of the Active Voice.

PASSIVE VOICE.

202. The Passive Voice is regularly formed in four different ways in this language.

203. The first is formed like our own, with a passive participle of the transitive Verb, and the auxiliary হইতে *to be*: as নষ্ট হইতে *to be killed*.

204. The second is made by employing the transitive Verb, and merely putting the agent into the third, or instrumental case, as in the example given under Rule 91.

205. The

205. The third mode is by conjugating a particular sort of verbal noun that ends in আ such as করা, *the doing*, with the auxiliary যাইতে *to go*.

When this last form is used, it implies that the object attains the result of the action, that the noun implies; which is just the equivalent of what the other forms express; for when we say, “*he is killed by the man*,” we infer that, “*he is gone to the state of death by means of the man*.”

Example.

ও কর্তা ভাল মন্দ সকলের কথার দ্বারা জানা যায় ।

O mistress ! the good and bad qualities of all go to discovery by words : i. e. are discovered by words.

206. The fourth way of making the Passive is not so common as the preceding forms; it is by conjugating the Con-junctive Past Participle of the Causal verb with হইতে *to become*.

Example.

আপন মুখ দিয়া চুষিয়া সকল বিষ উঠাইয়া হইল ।

Having applied his mouth, and sucked, all the poison was extracted.

207. The verb থাইতে *to eat*, and metaphorically *to suffer*, is very frequently employed with a noun expressive of some affliction to form the passive; as দুঃখ থাইতে *to suffer pain*, i. e. *to be pained*.

When

208. When the verb পাইতে *to get*, is conjugated with an Infinitive or Past Participle, they may together be considered as forming a sort of Passive; as পীড়িতে নষ্ট পাইবা *you will be destroyed by grief*.

OF THE IMPERSONAL VOICE.

209. The Impersonal Voice implies the natural and spontaneous occurrence of any thing; or the necessity of the performance of any act. It is either inflected like the Passive Voice, but only in the third person, or it is made by conjugating any infinitive with the verb হইতে *to be*, in the third person, as in the following example : এখন আর কোন উপায় করিতে হবে ।
It is now proper to put in force some other stratagem.

OF NUMBER AND PERSON.

210. There are two numbers, the singular and plural, which are very much confounded; the plural being very often made to agree with a singular noun or pronoun, by way of respect.

211. The singular number of the verb is generally made to agree with the plural of pronouns of inferiority, see Rule 147, to mark more particularly the idea of inferiority. In consequence of these arbitrary changes, there is a good deal of irregularity in the use of the singular and plural; except that where particular respect is intended, the verb should be in the plural.

OF MOODS.

212. There are three moods which cannot be omitted ; and four others that may be made by an auxiliary verb. The Infinitive, the Indicative, and the Imperative, are of the first kind. The remaining four are the Potential, which is made by পারিতে *to be able* ; the Optative by চাহিতে *to wish* ; the Inceptive by লাগিতে *to begin*, joined with any infinitive ; as করিতে পারি *I can do*, &c. ; and, finally, the Frequentative Mood is expressed by doubling the noun that is conjugated with an auxiliary, as মনে মনে করিতে *to ponder*, or *think often*.

OF THE TENSES.

213. The modifications of present, past, and future time in which any act or circumstance occurs, are expressed along with the verb in most languages ; but in some, as in Arabick, the time is either known by implication, or is conveyed by an adverb.

214. Future time is in most languages expressed by adding to a root that implies any manner of motion, some auxiliary verb, which, from its very nature, conveys the sense of a future act ; as *to become*, *to wish*, *to go*, &c.

215. Present time may be considered as the central point from which time past, and time to come must be reckoned ; and on this account, the root requires no other adjunct, than what marks the persons of the tense. The present tense, therefore,

therefore, rightly takes precedence in our arrangement of the tenses of the verb.

216. In the Bengálí, as well as in our own, and some other languages, there is a tense which is called the Present-Indefinite, which describes the performance of any act, as, “*he writes,*” “*he runs;*” but it truly marks no time, being simply descriptive; and it is necessary to join with it an adverb like *now, then, afterwards, &c.* to define the time intended.

In those languages which have but one form of the verb for “*I write,*” and “*I am writing,*” the verb deposes its time, as often as it is used descriptively.

OF THE INDEFINITE TENSE.

217. The Indefinite Tense is made by subjoining the following terminations to the second person singular of the imperative, which will be called the root; as from *কর do*, is formed *করি I do, &c.*

<i>Sing.</i>	<i>Plur.</i>
1. ই	ই
2. ইন্	অ and ও
3. এ	এন্ and ন্

218. The form ও and ন্ of the second and third person plural are employed with roots that have but one syllable, and that end in a vowel, as *দে give, পে get, &c.*

OF

OF THE PRESENT TENSE DEFINITE.

219. The Present-Definite is formed from compounding the Present Participle ending in ইতে; as করিতে, with ছি, &c. the contracted form of the auxiliary আছি *I am*; as করিতেছি *I am doing*.

<i>Sing.</i>	<i>Plur.</i>
1. ইতেছি	ইতেছি
2. ইতেছিন্	ইতেছ
3. ইতেছে	ইতেছেন

OF THE SIMPLE PRETERITE.

220. To make the Simple Preterite the following terminations are added to the root কর্ do; as করিলাম *I did*.

<i>Sing.</i>	<i>Plur.</i>
1. ইলাম্	ইলাম্
2. ইলি	ইলা
3. ইল or ইলেক্	ইলেন্

221. The forms ইনু and ইলাও for the first person singular and plural, are found in poetry; and the second person plural sometimes terminates in ং instead of আ.

OF THE PRETERIMPERFECT TENSE.

222. The Preterimperfect tense is made by subjoining the auxiliary ছিলাম্ *I was*, &c. to the present participle in ইতে as করিতেছিলাম্ *I was doing*.

Sing.

<i>Sing.</i>	<i>Plur.</i>
1. ইতেছিলাম্	ইতেছিলাম্
2. ইতেছিলি	ইতেছিল।
3. ইতেছিল or -এক্	ইতেছিলেন্

OF THE PRETERPERFECT.

223. The Preterperfect is formed by conjugating the conjunctive past participle in ইয়া with the auxiliary ছি *I am*, &c. and therefore করিয়াছি implies, *having done (it) I am*; i. e. I have done.

<i>Sing.</i>	<i>Plur.</i>
1. ইয়াছি	ইয়াছি
2. ইয়াছিস্	ইয়াছ
3. ইয়াছে	ইয়াছেন্

OF THE PRETERPLUPERFECT.

224. The Preterpluperfect is formed by conjugating the conjunctive past participle with the auxiliary ছিলাম্ *I was*, &c. করিয়াছিলাম্ implies, *having done (it) I was*, i. e. I had done.

<i>Sing.</i>	<i>Plur.</i>
1. ইয়াছিলাম্	ইয়াছিলাম্
2. ইয়াছিলি	ইয়াছিল।
3. ইয়াছিল or -এক্	ইয়াছিলেন্

OF THE FUTURE.

225. The Future Tense is formed by subjoining the following terminations to the root ; as করিব *I will do*.

<i>Sing.</i>	<i>Plur.</i>
1. ইব	ইব
2. ইবি	ইবা
3. ইবে or ইবেক্	ইবেন্

226. The first person singular and plural is sometimes found in poetry with ইমু instead of ইব ; as করিমু *I will do*. যাইব *I will go*, and হইব *I shall be*, are often contracted into যাব and হব , thus omitting the medial ই in all the persons of the Future.

OF THE CONDITIONAL.

227. The Conditional is either employed to express what the agent was *wont* to do, or preceded by যদি *if*, implies conditionally, the performance of any act ; and then the next verb in the sentence, which forms its complement, must be put likewise in the Conditional Tense. A specimen of its use will be found under Rule 96, in the second example.

<i>Sing.</i>	<i>Plur.</i>
1. ইতাম্	ইতাম্
2. ইতিন্ or ইতি	ইতা
2. ইত	ইতেন্

228. The

228. The second person plural rarely takes a final ং instead of আ .

OF THE IMPERATIVE MOOD.

229. The Imperative Mood takes, as its first person singular and plural, the same termination as forms the same persons of the Indefinite, Rule 217.

Example.

দেখি রাজার উপকারজ্ঞতা কি পর্যন্ত ।

Let me see *how far the King's gratitude extends.*

230. The second person singular is either formed by dropping the sign of the Infinitive, as করিতে *to do*, কর্ *do*, or by adopting the second person singular of the Indefinite.

231. The third person singular and plural seems, as might be expected, rather Permissive than Imperative ; for no command can be addressed to one who is absent ; but the second person may be entreated or directed, to convey a command to another : thus “ *let him come* ” implies “ *do thou permit him to come.* ”

	Sing.	Plur.
1.	ই	ই আমরা
2.	ইন্	অ, হ or ইও
3.	উক্	উন্

OF THE INFINITIVE MOOD.

232. The Infinitive Mood is employed exactly as in our own language ; and is formed by adding ইতে to the root, as কর্ do, করিতে to do.

OF THE VERBAL NOUNS.

233. The Verbal Noun implies *the act* of whatever the root imports ; as কর্ do করণ্ *the act of doing*. It is made by adding either অন্ or অণ্ to any root. If the root has had আ subjoined to it to make it causal, the final ন or ণ of the termination is not silent : Example ; করণ্ kōrōṇ, Causal করাণ kōrāṇō, *the act of causing to do*.

234. If the last letter of the root is র as কর্ the termination employed is অণ্, and not অন্, which is used in almost every other instance.

235. The other verbal noun alluded to in Rule 205, is formed by subjoining আ to any root, as কর্ do, করা *the doing*.

236. If the root is a monosyllable ending in a vowel, as হ be, the terminations of the two Verbal Nouns are ওন্ and ওয়া ; as হওন and হওয়া .

OF THE PRESENT PARTICIPLES.

237. The usual Present Participle is formed exactly like the Infinitive, Rule 230, by adding ইতে to the root, as কর্ do, করিতে *doing*. It is most frequently found repeated, as করিতে করিতে

করিতে *doing, doing*, to imply either a repetition of the act, or long continuance in it.

238. The Present Participle made by adding উ to the root, as করত *doing*, is not so frequent, and is mostly found in modern translations from the Sanscrit.

239. মান আন and অং, which are the terminations of Sanscrit neuter and intransitive participles, and therefore precisely equivalent to adjectives, are sometimes employed in this language; but no very exact rule can be laid down for their formation, as they are added to the *Sanscrit* root, with modifications peculiar to the grammar of that language. মান will be often found preceded by the letter য as ক্রম্যমান *walking*. আন and অং are subjoined to a root; as শয় *sleep*, শয়ান *sleeping*. জীব *live*, জীবং *living*.

240. These Present Participles, when conjugated with হইতে *to become*, form compound neuter or intransitive verbs, according to the nature of their infinitives; as ম্রয়মাণ হইতে *to be dying*, &c.

OF THE PAST AND PASSIVE PARTICIPLES.

241. This language has no Past and Passive Participles formed after the analogy of its own grammar, except in the causal verb; but the deficiency is remedied by borrowing freely those of the Sanscrit. As they are derived from Sanscrit roots, no compendious rule can be laid down for their formation; but they will be found always to terminate in উ,

ধ, ন, or ও; as কৃত *made*; ক্রুদ্ধ *angered*; লগ্ন *joined*; and ক্ষীণ *emaciated*.

242. The Past Participle is formed from a neuter or intransitive verb; and the Passive Participle from a transitive one; and both agree with their object in gender, like adjectives; taking আ for the feminine; see Rule 118.

243. When a Past Participle is conjugated with the auxiliary হইতে *to become*, it forms a compound neuter verb; as শ্রান্ত হইতে *to be weary*; and when করিতে *to make*, is used as its auxiliary, it is equivalent to a causal verb; as শ্রান্ত করিতে *to make weary*; i. e. *to fatigue*.

244. As forming an Active verb, the Passive Participle is conjugated with করিতে *to make*; and as a Passive verb with হইতে *to become*.

245. The foregoing examples of the past and passive participles being employed to form neuter and passive verbs by conjugating them with the verb হইতে *to become*, will tend to explain the affinity that exists in all languages between neuter and passive verbs: the nominative of a neuter verb is affected by an *abstract state*, and that of a passive verb by an *action*.

OF THE CONJUNCTIVE PAST PARTICIPLES.

246. The Conjunctive Past Participle is used to denote that some action had just occurred, and infers that another act
was

was the immediate consequence ; as তাকে দেখিয়া কহিলেক
having seen *him*, *he said*.

247. There are two forms which are very frequent ; they are made by adding ই and ইয়া to the root ; as কর্ do, করি and করিয়া *having done*. The forms which result from subjoining এ and যা to the root are only occasionally met with.

OF THE ADVERBIAL PARTICIPLE.

248. When the termination ইলে is added to the root, it seems to convey very much the sense of the Ablative-Absolute ; as করিলে *on doing*, or *being done*.

OF THE FUTURE PARTICIPLES.

249. The Sanscrit Future Participles terminating in ত্ব, অনীয়, and য ; as কর্ত্ব, করণীয় and কার্য *to be done*, are often met with in this language. They are added to the Sanscrit root by rules laid down in Sanscrit grammar ; but which would require too much explanation to be inserted here. They all take আ after them to mark when they agree with a feminine noun ; see Rule 118.

OF THE GERUND.

250. The Gerund is made by adding ইবা to the root কর্ do, as করিবা *doing*. It may be declined in the nominative, dative, genitive, and locative cases ; as 1. করিবা *doing*,
4. করিবারে

4. করিবারে *to do* (which is exactly equivalent to the infinitive),

6. করিবার্ *of doing*, 7. করিবারে *in doing*.

1. ইবা 4. ইবারে 6. ইবার্ 7. ইবারে.

OF THE DEFECTIVE AUXILIARY.

251. The present-definite, Rule 219; the preterimperfect, Rule 222; the preterperfect, Rule 223; and the preterpluperfect, Rule 224, are conjugated by means of an inseparable auxiliary, as has been stated under the rules just quoted.

252. This auxiliary is a corruption of the Sanscrit root *অস্* *to be*, into *আচ্*; and is very commonly used as a descriptive verb.

253. There are but two tenses to this auxiliary; the Indefinite and the Simple Preterite, each of which takes the terminations laid down for those tenses in Rules 217 and 220.

INDEFINITE.

<i>Sing.</i>	<i>Plur.</i>
1. আছি <i>I am.</i>	আছি আমরা <i>we are.</i>
2. আছিস্ <i>thou art.</i>	আছ <i>you are.</i>
3. আছে <i>he is.</i>	আছেন <i>they are.</i>

SIMPLE PRETERITE.

<i>Sing.</i>	<i>Plur.</i>
1. আছিলাম্	আছিলাম্ আমরা
2. আছিলি	আছিল
3. আছিল	আছিলেন

254. When

254. When these tenses are added to conjugate any verb, the initial অ is invariably dropt.

255. The Simple Preterite, when employed as a descriptive verb, is seldom found with the initial অ. Instances of its use will be seen in the examples given under Rules 62 and 124.

256. The plural of the first personal pronoun is generally subjoined to the first person plural of the verb in every tense, to mark that it is plural; the verb being always the same in both numbers in that person.

OF THE VERB হইতে to be, or become.

257. হইতে to become, as the common auxiliary, is the first verb which is necessary to be conjugated; and will serve as a model for any verb formed from a root which ends in a vowel.

ROOT হ be, or become.

INDICATIVE MOOD.

INDEFINITE.

<i>Sing.</i>	<i>Plur.</i>
1. হই I am.	হই আমরা we are.
2. হইস্ thou art.	হও you are.
3. হয় he is.	হন they are.

PRESENT DEFINITE.

<i>Sing.</i>	<i>Plur.</i>
1. হইতেছি I am being.	হইতেছি আমরা we are being.
2. হইতেছিস্ thou art being.	হইতেছ you are being.
3. হইতেছে he is being.	হইতেছেন they are being.

Y

SIMPLE

SIMPLE PRETERITE.

Sing.

1. হইলাম্ *I was.*
2. হইলি *thou wast.*
3. হইল *he was.*

Plur.

- হইলাম্ আমরা *we were.*
- হইলা *you were.*
- হইলেন্ *they were.*

PRETERIMPERFECT.

Sing.

1. হইতেছিলাম্ *I was being.*
2. হইতেছিলি *thou wast being.*
3. হইতেছিল or -এক্ *he was being.*

Plur.

- হইতেছিলাম্ আমরা *we were being.*
- হইতেছিলা *you were being.*
- হইতেছিলেন্ *they were being.*

PRETERPERFECT.

Sing.

1. হইয়াছি *I have been.*
2. হইয়াছিন্ *thou hast been.*
3. হইয়াছে *he has been.*

Plur.

- হইয়াছি আমরা *we have been.*
- হইয়াছ *you have been.*
- হইয়াছেন্ *they have been.*

PRETERPLUPERFECT.

Sing.

1. হইয়াছিলাম্ *I had been.*
2. হইয়াছিলি *thou hadst been.*
3. হইয়াছিল or -এক্ *he had been.*

Plur.

- হইয়াছিলাম্ আমরা *we had been.*
- হইয়াছিলি *you had been.*
- হইয়াছিলেন্ *they had been.*

FUTURE

FUTURE.

<i>Sing.</i>	<i>Plur.</i>
1. হইব <i>I shall be.</i>	হইব আমরা <i>we shall be.</i>
2. হইবি <i>thou shalt be.</i>	হইবা <i>you shall be.</i>
3. হইবে or -এক্ <i>he shall be.</i>	হইবেন্ <i>they shall be.</i>

CONDITIONAL.

<i>Sing.</i>	<i>Plur.</i>
1. হইতাম্ <i>I would be.</i>	হইতাম্ আমরা <i>we would be.</i>
2. হইতিস্ <i>thou wouldst be.</i>	হইতা <i>you would be.</i>
3. হইত <i>he would be.</i>	হইতেন্ <i>they would be.</i>

IMPERATIVE MOOD.

<i>Sing.</i>	<i>Plur.</i>
1. হই <i>let me be.</i>	হই আমরা <i>let us be.</i>
2. হও <i>be thou.</i>	হও or হইও <i>be ye.</i>
3. হউক্ or হোক্ <i>let him be.</i>	হউন্ or হৌন্ <i>let them be.</i>

INFINITIVE MOOD.

হইতে *to be.*

VERBAL NOUNS.

হওন্ *the state of being.* হওয়া *the being.*

PARTICIPLES.

PRESENT.

হইতে and হইত *being.*

PAST.

PAST.

ভূত *been, become.*

CONJUNCTIVE PAST.

হই, হইয়া *being, or having been.*

ADVERBIAL.

হইলে *on becoming, or being become.*

GERUND.

1. হইবা *being,* 4. হইবারে *to be,* 6. হইবার্ of *being,*
7. হইবারে *in being.*

OF THE VERB করিতে *to do, or make.*

258. The verb করিতে *to do, or make,* will answer for a model of the conjugation of any Neuter, Transitive, or Intransitive Verb, formed from a root ending in a silent consonant.

Root কর্ do, make.

INDICATIVE MOOD.

INDEFINITE.

Sing.

1. করি *I do.*
2. করিস্ *thou dost.*
3. করে *he does.*

Plur.

- করি আমরা *we do.*
কর *you do.*
করেন্ *they do.*

PRESENT

PRESENT DEFINITE.

*Sing.**Plur.*

- | | |
|-------------------------------------|-----------------------------------|
| 1. করিতেছি <i>I am doing.</i> | করিতেছি আমরা <i>we are doing.</i> |
| 2. করিতেছিস্ <i>thou art doing.</i> | করিতেছ <i>you are doing.</i> |
| 3. করিতেছে <i>he is doing.</i> | করিতেছেন <i>they are doing.</i> |

SIMPLE PRETERITE.

*Sing.**Plur.*

- | | |
|--------------------------------|----------------------------|
| 1. করিলাম <i>I did.</i> | করিলাম আমরা <i>we did.</i> |
| 2. করিলি <i>thou didst.</i> | করিল <i>you did.</i> |
| 3. করিল or -এক্ <i>he did.</i> | করিলেন <i>they did.</i> |

PRETERIMPERFECT.

*Sing.**Plur.*[*doing.*]

- | | |
|--------------------------------------|------------------------------------|
| 1. করিতেছিলাম্ <i>I was doing.</i> | করিতেছিলাম্ আমরা <i>we were</i> |
| 2. করিতেছিলি <i>thou wast doing.</i> | করিতেছিল <i>you were doing.</i> |
| 3. করিতেছিল or -এক্ <i>he was</i> | করিতেছিলেন <i>they were doing.</i> |
- doing.*

PERFECT.

*Sing.**Plur.*

- | | |
|--------------------------------------|------------------------------------|
| 1. করিয়াছি <i>I have done.</i> | করিয়াছি আমরা <i>we have done.</i> |
| 2. করিয়াছিস্ <i>thou hast done.</i> | করিয়াছ <i>you have done.</i> |
| 3. করিয়াছে <i>he has done.</i> | করিয়াছেন <i>they have done.</i> |

Z

PRETERPLUPERFECT.

PRETERPLUPERFECT.

*Sing.**Plur.*

1. করিয়াছিলাম *I had done.* করিয়াছিলাম আমরা *we had done.*
2. করিয়াছিলি *thou hadst done.* করিয়াছিল *you had done.*
3. করিয়াছিল or -এক্ *he had done.* করিয়াছিলেন *they had done.*

FUTURE.

*Sing.**Plur.*

1. করিব *I will do.* করিব আমরা *we will do.*
2. করিবি *thou wilt do.* করিবা *you will do.*
3. করিবে or -বেক্ *he will do.* করিবেন *they will do.*

CONDITIONAL.

*Sing.**Plur.*

1. করিতাম্ *I did, or would do.* করিতাম্ আমরা *we did, or would do.*
2. করিতি *thou didst, or wouldst do.* করিতা *you did, or would do.*
3. করিত he *did, or would do.* করিতেন *they did, or would do.*

IMPERATIVE MOOD.

*Sing.**Plur.*

1. করি *let me do.* করি আমরা *let us do.*
2. কর্ or করিস্ *do thou.* কর , করহ , or করিও *do ye.*
3. করুক্ *let him do.* করুক্ *let them do.*

INFINITIVE

INFINITIVE MOOD.

করিতে *to do, or make.*

VERBAL NOUNS.

করণ *the act of doing*; করা *the doing.*

PARTICIPLES.

PRESENT.

করিতে; করত *doing.*

PASSIVE.

কৃত *done.*

CONJUNCTIVE PAST.

করি; করিয়া; করণ; করে *doing, or having done.*

ADVERBIAL.

করিলে *on doing, or being done.*

GERUND.

1. করিবা *doing.*
4. করিবারে *to do.*
6. করিবার্ *of doing.*
7. করিবারে *in doing.*

OF THE CAUSAL VERB করাইতে *to cause to do.*

259. Causal Verbs may be conjugated after the foregoing example ; but for the sake of making the subject quite clear, the first person of every tense of the Causal Verb করাইতে *to cause to do, or make,* is subjoined.

Root করা *cause to do, or make.*

INDICATIVE MOOD.

INDEFINITE.

Sing.

Plur.

1. করাই *I cause to do.*

করাই আমরা *we cause to do.*

PRESENT DEFINITE.

Sing.

Plur.

1. করাইতেছি *I am causing to do.*

করাইতেছি আমরা *we are causing to do.*

SIMPLE PRETERITE.

Sing.

Plur.

1. করাইলাম *I caused to do.*

করাইলাম আমরা *we caused to do.*

PRETERIMPERFECT.

Sing.

Plur.

1. করাইতেছিলাম্ *I was causing to do.*

করাইতেছিলাম্ আমরা *we were causing to do.*

PERFECT.

PERFECT.

*Sing.**Plur.*

1. করাইয়াছি *I have caused to do.* করাইয়াছি আমরা *we have caused to do.*

PRETERPLUPERFECT.

*Sing.**Plur.*

1. করাইয়াছিলাম্ *I had caused to do.* করাইয়াছিলাম্ আমরা *we had caused to do.*

FUTURE.

*Sing.**Plur.*

1. করাইব *I will cause to do.* করাইব আমরা *we will cause to do.*

CONDITIONAL.

*Sing.**Plur.*

1. করাইতাম্ *I would cause to do, &c.* করাইতাম্ আমরা *we would cause to do, &c.*

IMPERATIVE MOOD.

*Sing.**Plur.*

1. করাই *let me cause to do.* করাই আমরা *let us cause to do.*

INFINITIVE MOOD.

করাইতে *to cause to do, or make.*

VERBAL NOUNS.

করাণ *the act of causing to do.*

PARTICIPLES.

PRESENT.

করাইতে *causing to do.*

PASSIVE.

করান *caused to be done.*

CONJUNCTIVE PAST.

করাই; করাইয়া *having caused to do.*

ADVERBIAL.

করাইলে *on causing, or being caused to do.*

GERUND.

1. করাইবা *causing to do.*
4. করাইবারে *to cause to do.*
6. করাইবার্ *of causing to do.*
7. করাইবারে *in causing to do.*

260. As the following list of the roots (see Rule 217) of the most common Neuter, Transitive and Intransitive Verbs, may prove useful to the learner, they are here given before the conjugation of the Passive Verbs has been explained.

261. By subjoining ইতে to a root the Infinitive may be formed; and the Verbal Nouns in অন্ and আ, may be made by adding these terminations to the root, see Rule 232 to 236.

262. Remark, that in forming the Verbal Noun in আ with roots which end in a vowel, the termination ওয়া and not আ is subjoined to the root, to prevent the hiatus in sound, by the same analogy as Rule 195: thus হ be, makes হওয়া the being.

Any

263. Any root, as has been mentioned, may be made Causal by subjoining আ to it ; see Rule 194.

264. Every one of the following roots that ends in a consonant is silent in the last letter ; as অর্ক *õnk*, and not *õnkõ*.

অর্ক <i>mark.</i>	উদ্বার <i>belch.</i>	গঠ } <i>fashion.</i>
অর্চ <i>worship.</i>	উল্ট <i>overset.</i>	গড় }
অর্জ <i>earn.</i>	কড়কড়া <i>thunder.</i>	গণ <i>count.</i>
অর্শ <i>inherit.</i>	কমা <i>abate.</i>	গল <i>melt.</i>
অর্হ <i>deserve.</i>	কম্প <i>tremble.</i>	গা <i>sing.</i>
আইস <i>come.</i>	কর <i>do.</i>	ঘট <i>elapse.</i>
আক্রম <i>attack.</i>	কষ <i>tighten.</i>	ঘষ <i>rub.</i>
আছাড় <i>dash.</i>	কহ <i>say.</i>	ঘাম <i>perspire.</i>
আদর <i>respect.</i>	কাট <i>cut.</i>	ঘূর <i>revolve.</i>
আন <i>bring.</i>	কাঁপ <i>tremble.</i>	ঘের <i>surround.</i>
আমন্ত্র <i>invite.</i>	কামা <i>earn, shave.</i>	চড় <i>mount.</i>
আরম্ভ <i>begin.</i>	কাশ <i>cough.</i>	চমক <i>start.</i>
আরাধ <i>worship.</i>	কিন <i>buy.</i>	চর <i>graze.</i>
আরোহ <i>mount.</i>	কুট <i>pound.</i>	চল <i>move.</i>
আলাপ <i>converse.</i>	খণ্ড <i>break, efface.</i>	চাক } <i>taste.</i>
আলিঙ্গ <i>embrace.</i>	খা <i>eat.</i>	চাখ }
আশ্বাস <i>cheer.</i>	খুল <i>open.</i>	চাখা <i>lap.</i>
ইচ্ছ <i>wish.</i>	খেল <i>sport.</i>	চাট <i>lick.</i>
উঠ <i>arise.</i>	খোজ <i>seek.</i>	চাপ <i>compress.</i>
উড় <i>fly.</i>	খোয়া <i>lose.</i>	চাল <i>remove.</i>
উত্তর <i>alight, arrive.</i>	গর্জ <i>roar.</i>	চাস <i>plough.</i>

চাহ <i>wish.</i>	জোড় <i>join.</i>	দেখ <i>see.</i>
চিন <i>recognise.</i>	জোত <i>till.</i>	দোল <i>swing.</i>
চিবা <i>chew.</i>	জ্বল <i>burn.</i>	দোহ <i>milk.</i>
চির <i>tear.</i>	ঝাড় <i>brush off.</i>	দৌড় <i>run.</i>
চু ooze, leak.	ঝুল <i>swing.</i>	ধমক <i>snub.</i>
চুক <i>err.</i>	ঝোঁক <i>bend down.</i>	ধর <i>seize.</i>
চুম্ব <i>kiss.</i>	টাক <i>stitch.</i>	ধার <i>hold, keep.</i>
চৈচা <i>scream.</i>	টান <i>pull.</i>	ধো <i>wash.</i>
চেতা <i>make aware.</i>	টুট <i>snap, break.</i>	নাচ <i>dance.</i>
চের <i>split, rend.</i>	উর <i>fear.</i>	নাম <i>descend.</i>
চোষ <i>suck.</i>	উল <i>grind.</i>	নাশ <i>destroy.</i>
ছল <i>deceive.</i>	ডাক <i>call.</i>	পচ <i>mature.</i>
ছা <i>cover, thatch.</i>	ডুব <i>drown.</i>	পঠ <i>read.</i>
ছাড় <i>quit.</i>	ঢাক <i>cover.</i>	পড় <i>fall, read.</i>
ছান <i>knead.</i>	ঢাল <i>pour.</i>	পলা <i>flee.</i>
ছুট <i>escape.</i>	তাড় <i>beat.</i>	পহুঁচ <i>arrive.</i>
ছোড় <i>fire a gun.</i>	তিষ্ঠ <i>stay.</i>	পা <i>get.</i>
জন্ম <i>produce.</i>	তোষ <i>gladden.</i>	পাক <i>ripen.</i>
জর <i>decay, digest.</i>	ভোল <i>weigh.</i>	পার <i>be able.</i>
জান <i>know.</i>	ত্যা <i>abandon.</i>	পাল <i>nourish.</i>
জালা <i>light.</i>	থাক <i> dwell.</i>	পিছল <i>slip.</i>
জিজাস <i>ask.</i>	দর্শ <i>see.</i>	পুছ <i>ask.</i>
জিত <i>win.</i>	দল <i>tread on.</i>	পুঁত <i>bury.</i>
জীয়া <i>revive.</i>	দাহ <i>burn.</i>	পূজ <i>worship.</i>
জোড়া <i>yoke (cattle).</i>	দে <i>give.</i>	পূর <i>fill.</i>

পি <i>drink.</i>	বধ <i>kill.</i>	বিলাস <i>delight.</i>
পৌছ <i>arrive.</i>	বন্দ <i>venerate.</i>	বিস্তার <i>lay open.</i>
পোত <i>bury.</i>	বন্ধ <i>bind.</i>	বিস্মর <i>forget.</i>
পোষ <i>rear up.</i>	বর্ণ <i>describe.</i>	বুঝ <i>comprehend.</i>
প্রচার <i>put forth.</i>	বল <i>tell.</i>	বুড় <i>drown.</i>
প্রফুল্ল <i>blossom.</i>	বস <i>sit.</i>	বুন <i>weave, sow seed.</i>
প্রবর্ত <i>engage (in any act.)</i>	বহ <i>carry, blow, flow.</i>	বেচ <i>sell.</i>
প্রবেশ <i>enter.</i>	বাঁচ <i>survive.</i>	বেড় <i>enclose.</i>
প্রশংস <i>praise.</i>	বাজ <i>sound.</i>	বেড়া <i>pace up and down.</i>
পহার <i>beat.</i>	বাঁধ <i>bind.</i>	বেধ <i>bore.</i>
প্রক্ষাল <i>wash, purify.</i>	বার <i>hinder.</i>	বৈস <i>sit.</i>
প্রার্থ <i>entreat.</i>	বাস <i>like well.</i>	বোধ <i>perceive.</i>
প্রের <i>send.</i>	বাসা <i>scent.</i>	বোন <i>plant, sow.</i>
ফল <i>bear fruit.</i>	বাহত <i>return.</i>	ব্যাপ <i>overspread.</i>
ফির <i>turn round.</i>	বিগড় <i>spoil.</i>	ভজ <i>worship.</i>
ফুঁক <i>blow (as breath).</i>	বিচার <i>investigate.</i>	ভর <i>be full.</i>
ফুকরা <i>bawl.</i>	বিছা <i>strew.</i>	ভর্ষন <i>abuse.</i>
ফুট <i>burst, boil.</i>	বিদার <i>split.</i>	ভাঙ্গ <i>break.</i>
ফুল <i>swell.</i>	বিঁধ <i>perforate.</i>	ভাজ <i>fry.</i>
ফেল <i>fling.</i>	বিনাশ <i>annihilate.</i>	ভাব <i>think.</i>
বর্জ <i>forsake.</i>	বিয়া <i>bring forth young.</i>	ভিজ <i>wet.</i>
বঞ্চ <i>deceive.</i>	বিরোধ <i>oppose.</i>	ভুঞ্জ <i>enjoy.</i>
বড়বড়া <i>grumble.</i>	বিলম্ব <i>delay.</i>	ভুল <i>forget.</i>
বদল <i>change.</i>	বিলাপ <i>mourn.</i>	ভূষ <i>be ornamented.</i>

ভ্রম <i>roam.</i>	রোষ <i>be enraged.</i>	ষেক <i>toast, warm.</i>
মজ <i>sink.</i>	ল <i>take.</i>	সড় <i>rot.</i>
মর <i>die.</i>	লট্ক <i>cling, hang.</i>	সন্তর্প <i>gratify.</i>
মল <i>rub.</i>	লড় <i>fight.</i>	সমর্প <i>give in</i>
মাগি <i>beg.</i>	লাগ <i>join, apply.</i>	<i>charge.</i>
মান <i>obey.</i>	লিখ <i>write.</i>	সমুখ <i>converse.</i>
মাপ <i>measure.</i>	লুকা <i>conceal.</i>	সহ <i>endure.</i>
মার <i>strike.</i>	লুট <i>plunder.</i>	সাজ <i>be in order.</i>
মিট <i>be effaced.</i>	লেখ <i>write.</i>	সেচ <i>sprinkle, irri-</i>
মিল <i>meet.</i>	লেপ <i>plaster, smear</i>	<i>gate.</i>
মিশ <i>mix.</i>	<i>over.</i>	স্পর্শ <i>touch.</i>
মোড় <i>twist.</i>	লোট <i>tumble.</i>	হ <i>be.</i>
যা <i>go.</i>	লোপ <i>obliterate.</i>	হট <i>fall back.</i>
যাচ <i>beg.</i>	লোভা <i>cause to covet.</i>	হর <i>seize.</i>
যোঝ <i>give battle.</i>	শাপ <i>curse.</i>	হাঁক <i>bawl.</i>
রঙ্গা <i>colour.</i>	শিখ <i>learn.</i>	হাঁপা <i>pant.</i>
রচ <i>compose.</i>	শুক <i>dry.</i>	হার <i>lose.</i>
রহ <i>remain.</i>	শুধি <i>smell.</i>	হাস <i>laugh.</i>
রক্ষ <i>preserve.</i>	শুন <i>hear.</i>	হিংস <i>injure.</i>
রাখ <i>keep, put.</i>	শেয় <i>sew.</i>	ক্ষম <i>pardon.</i>
রোক <i>ward off, pre-</i>	শোচ <i>grieve.</i>	ক্ষর <i>ooze, drop.</i>
<i>vent.</i>	শোধ <i>pay (a debt),</i>	ক্ষাল <i>wash, purify.</i>
রোদ <i>weep.</i>	<i>correct (a writ-</i>	ক্ষেপ <i>cast, fling.</i>
রোপ <i>plant.</i>	<i>ing).</i>	

OF THE PASSIVE.

265. The first or indefinite tense of the two modes of forming the Passive, as alluded to in Rules 203 and 205, is here given ; and all the other tenses may be conjugated after the same analogy.

কৃত হ *be made.*

INDICATIVE MOOD.

INDEFINITE.

Sing.

Plur.

- | | |
|-----------------------------------|---------------------------------|
| 1. কৃত হই <i>I am made.</i> | কৃত হই আমরা <i>we are made.</i> |
| 2. কৃত হইন্ <i>thou art made.</i> | কৃত হও <i>you are made.</i> |
| 3. কৃত হয় <i>he is made.</i> | কৃত হন <i>they are made.</i> |

266. The other tenses are to be conjugated by subjoining the remaining tenses of হইতে *to become*, to কৃত *made*, or any other Passive Participle.

করা যা *be made.*

INDEFINITE.

Sing.

Plur.

- | | |
|------------------------------------|----------------------------------|
| 1. করা যাই <i>I am made.</i> | করা যাই আমরা <i>we are made.</i> |
| 2. করা যাইন্ <i>thou art made.</i> | করা যাও <i>you are made.</i> |
| 3. করা যায় <i>he is made.</i> | করা যান <i>they are made.</i> |

267. The

267. The other tenses are to be formed by subjoining the remaining tenses of যাঁহে to go, to করা the doing, or any similar verbal noun.

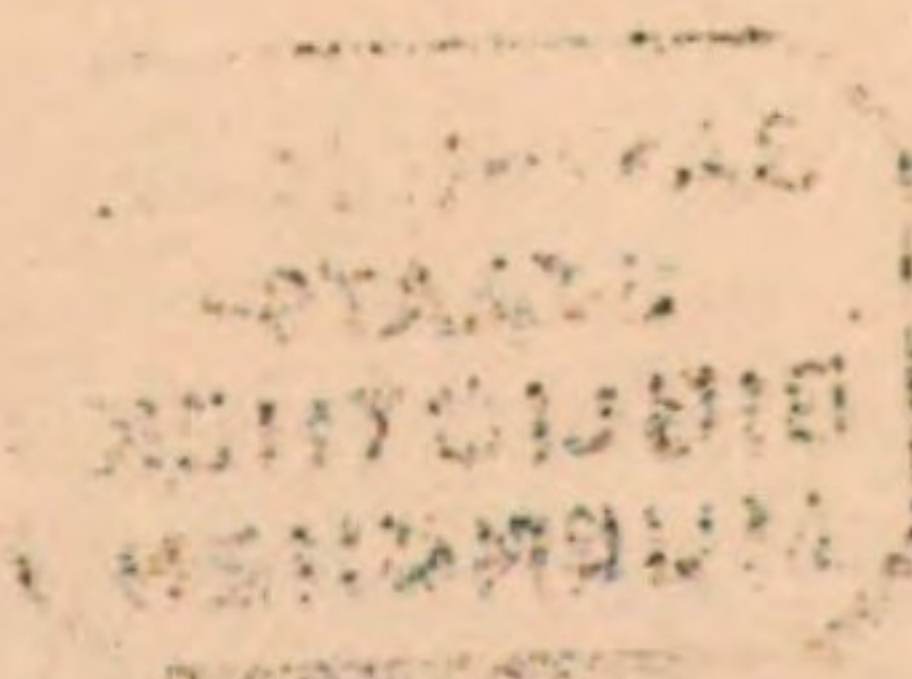
268. The two other forms of the Passive mentioned in Rules 204 and 206, require no explanation here; a reference to these rules will be sufficient to make them completely understood.

269. As the Past and Passive Participles are not formed according to the rules of Bengálí Grammar, but are borrowed almost at pleasure from the Sanscrit, it was thought that a selection of those in most common use might be of service to the learner; and they are here accordingly subjoined. For their various modes of application, see the Rules 243 and 244.

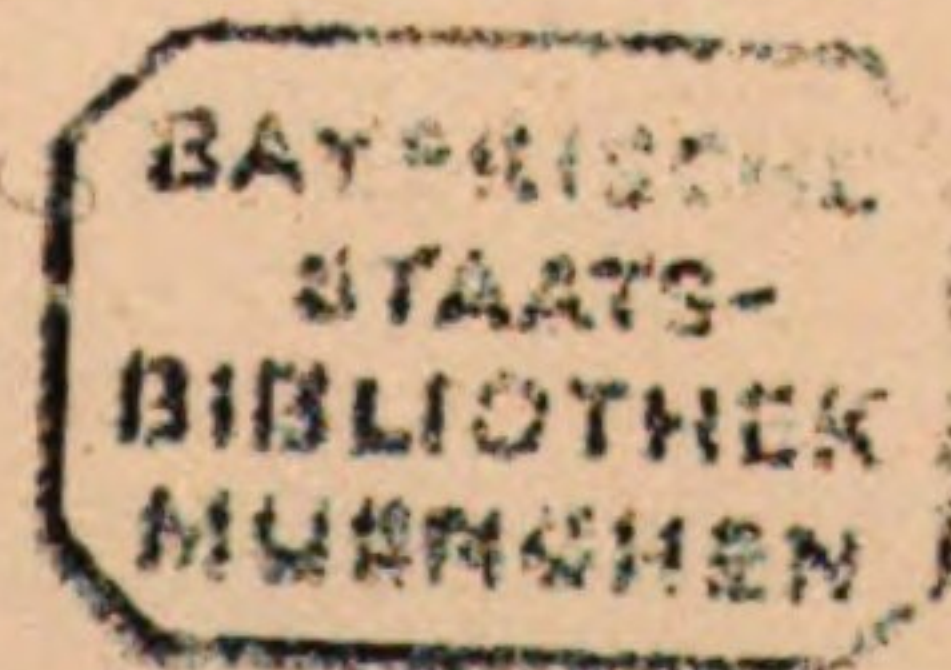
PAST AND PASSIVE PARTICIPLES.

অঙ্কিত <i>marked, superscribed.</i>	অশিষ্ট <i>not polished, clownish.</i>
অনুরক্ত <i>attached to.</i>	অশান্ত <i>not fatigued, laborious.</i>
অপ্রসন্ন <i>not favourable, not propitious.</i>	আকাঙ্ক্ষিত <i>desirous</i>
অপ্রস্তুত <i>not prepared, taken by surprise.</i>	আগত <i>approached, come.</i>
অবগত <i>known, understood.</i>	আত্ত <i>obtained.</i>
অবনত <i>bent down.</i>	আমোদিত <i>rejoiced, delighted.</i>
অবশিষ্ট <i>remained, left.</i>	আর্ত <i>pained, afflicted.</i>
অশক্ত <i>not able.</i>	আসক্ত <i>attached.</i>
	আহ্লাদিত <i>pleased, elated.</i>
	ইষ্ট <i>wished, desired.</i>

উৎপন্ন



উক্ত said, spoken.	তুষ্ট pleased.
উৎপন্ন produced.	দত্ত given.
উদ্বিগ্ন dejected, sad.	দুঃখিত pained.
উন্মত্ত crazy.	দুষ্ট spoiled.
উপদিষ্ট instructed, initiated.	দৃষ্ট seen.
উপনীত arrived.	নহ tied.
উপবিষ্ট entered.	নষ্ট destroyed.
উপযুক্ত fitted to, proper.	নিদ্রিত sleepy.
উপস্থিত arrived.	নিযুক্ত fixed in, appointed.
উপার্জিত earned, acquired.	নির্গত gone out, issued.
কৃত made, done.	নির্বাণ blown out.
কোপিত enraged.	নির্মিত formed.
ক্রীত purchased.	নীত conducted.
ক্রুদ্ধ angered, angry.	পক্ব cooked.
ক্লিষ্ট wearied, harrassed.	পাণ্ডিত learned.
ক্লান্ত fatigued.	পতিত fallen.
যচিত composed, fashioned.	পরাজিত overcome.
গত gone, elapsed.	প্রকাশিত manifested.
গীত sung.	প্রবিষ্ট entered.
গ্রস্ত seized.	প্রফুল্ল blossomed; elated.
ছিন্ন cut off, divided.	প্রসন্ন pleased.
জাত born.	বদ্ধ bound.
জিজ্ঞাসিত asked.	বিখ্যাত renowned.
জিত conquered.	বিকসিত blown (as a flower), expanded.
জাত known.	বিদীর্ণ split, rent.
তক্ত abandoned.	



বিরক্ত <i>estranged.</i>	শক্ত <i>able.</i>
বিশিষ্ট <i>distinguished.</i>	শান্ত <i>quieted, placid.</i>
বিস্তারিত <i>spread out, detailed.</i>	শিষ্ট <i>polished, polite.</i>
বিম্মিত <i>surprised.</i>	শুষ্ক <i>dried, dry.</i>
বুদ্ধ <i>known, comprehended.</i>	শ্রান্ত <i>tired.</i>
বৃদ্ধ <i>increased.</i>	শ্রুত <i>heard.</i>
বেষ্টিত <i>surrounded.</i>	সংযুক্ত <i>joined together</i>
ব্যথিত <i>pained.</i>	সন্তুষ্ট <i>pleased.</i>
ব্যস্ত <i>agitated.</i>	সমর্পিত <i>given in charge to.</i>
ভক্ষিত <i>eaten.</i>	সম্মত <i>agreed to.</i>
ভাবিত <i>thoughtful, melancholy.</i>	সিদ্ধ <i>accomplished.</i>
ভিন্ন <i>divided, broken off.</i>	সূত <i>brought forth.</i>
ভীত <i>terrified.</i>	সুপ্ত <i>slept.</i>
ভুক্ত <i>eaten.</i>	সৃষ্ট <i>created.</i>
ভূষিত <i>adorned (with jewels).</i>	স্নাত <i>bathed.</i>
ভূত <i>become.</i>	স্থাপিত <i>fixed, settled.</i>
ভ্রষ্ট <i>fallen.</i>	স্থিত <i>remained.</i>
মত <i>conceived.</i>	স্বীকৃত <i>assented to.</i>
মত্ত <i>drunk.</i>	স্মৃত <i>remembered.</i>
মুক্ত <i>liberated.</i>	হত <i>destroyed.</i>
মুগ্ধ <i>deprived of reason.</i>	হুত <i>offered (as a sacrifice).</i>
মৃত <i>dead.</i>	হৃষ্ট <i>pleased, elated.</i>
যুদ্ধ <i>fought.</i>	হৃত <i>wounded, cut.</i>
রহিত <i>deprived of, void.</i>	হ্রান্ত <i>pacified.</i>
রুদ্ধ <i>hindered, confined.</i>	ফিষ্ট <i>(over-) thrown, frantick.</i>
লজ্জিত <i>ashamed.</i>	ক্ষীণ <i>wasted.</i>

270. A list of Sanscrit Present and Future Participles might be given in a similar manner; but as they are not in such frequent use as Past and Passive Participles, they have not been inserted. See Rules 239 and 249.

OF THE IMPERSONAL VERB.

271. When the ordinary operations of Nature are to be described, the neuter or passive verb is employed as an Impersonal; but only in the third person. See Rule 209.

272. When the moral necessity of an act is to be described, the infinitive of the act to be done is employed, being in general preceded by the noun or pronoun in the dative case, of the person who is influenced to do the act; and the auxiliary verb is always in the third person.

INDICATIVE MOOD.

INDEFINITE.

Sing.

1. আমাকে যাইতে হয় *it is necessary for me to go.*
2. তোমাকে যাইতে হয় *it is necessary for thee to go.*
3. তাহাকে যাইতে হয় *it is necessary for him to go.*

Plur.

1. আমরাদিগকে যাইতে হয় *it is necessary for us to go.*
2. তোমাদিগকে যাইতে হয় *it is necessary for you to go.*
3. তাহাদিগকে যাইতে হয় *it is necessary for them to go.*

SIMPLE

SIMPLE PRETERITE.

Sing.

1. আমাকে যাইতে হইল *it was necessary for me to go.*
2. তোমাকে যাইতে হইল *it was necessary for thee to go.*
3. তাহাকে যাইতে হইল *it was necessary for him to go.*

Plur.

1. আমরাদিগকে যাইতে হইল *it was necessary for us to go.*
2. তোমারদিগকে যাইতে হইল *it was necessary for you to go.*
3. তাহারদিগকে যাইতে হইল *it was necessary for them to go.*

PRETERPLUPERFECT.

Sing.

1. আমাকে যাইতে হইয়াছিল *it had been necessary for me to go.*
2. তোমাকে যাইতে হইয়াছিল *it had been necessary for thee to go.*
3. তাহাকে যাইতে হইয়াছিল *it had been necessary for him to go.*

Plur.

1. আমরাদিগকে যাইতে হইয়াছিল *it was necessary for us to go.*
2. তোমারদিগকে যাইতে হইয়াছিল *it was necessary for you to go.*
3. তাহারদিগকে যাইতে হইয়াছিল *it was necessary for them to go.*

FUTURE.

Sing.

1. আমাকে যাইতে হইবে *it will be necessary for me to go.*
2. তোমাকে যাইতে হইবে *it will be necessary for thee to go.*
3. তাহাকে যাইতে হইবে *it will be necessary for him to go.*

Plur.

Plur.

1. আমাৰ্দিগ্কে যাইতে হইবে *it will be necessary for us to go.*
2. তোমাৰ্দিগ্কে যাইতে হইবে *it will be necessary for you to go.*
3. তাহাৰ্দিগ্কে যাইতে হইবে *it will be necessary for them to go.*

273. Remark that the Conjunctive Past Participle may be conjugated with the auxiliary verb থাকিতে *to remain*, throughout every tense, to imply the probable occurrence of any event; and preceded by the sign যদি *if*, of the conditional, it will form a compound subjunctive mood.

Example.

INDEFINITE.

*Sing.**Plur.*

- | | |
|-------------------------------------|---------------------------------|
| 1. মরিয়া থাকি <i>I die.</i> | মরিয়া থাকি আমরা <i>we die.</i> |
| 2. মরিয়া থাকিস্ <i>thou diest.</i> | মরিয়া থাক <i>you die.</i> |
| 3. মরিয়া থাকে <i>he dies.</i> | মরিয়া থাকেন <i>they die.</i> |

274. The other tenses of this compound verb are conjugated like any of the preceding examples.

Example.

পরে সেই স্ত্রী মনে করিলেক যে তোতা মরিয়া থাকিবেক ।

The woman then thought in her own mind “ the parrot will (most probably) be dead.”

275. The verb দিতে *to give*, is very frequently used after a
2 D
conjunctive

conjunctive Past Participle, and seems to add nothing to the sense of the simple verb in the same tense.

Example.

অতএব আমি আপন স্বামির সহোগামিনী হইব চিত্তাদি সংযোগ করিয়া দিতে আজ্ঞা হউক ।

For this reason I will accompany my husband (to heaven); let therefore an order be issued to prepare the funeral pile, &c.

INDEFINITE.

Sing.

Plur.

1. করিয়া দি *I make.*

করিয়া দি আমরা *we make.*

2. করিয়া দি *thou makest.*

করিয়া দেও, or দেহ *you make.*

3. করিয়া দে *he makes.*

করিয়া দেন *they make.*

276. *Note.* That part of Rule 196 which relates to the change of দি to দে, must be extended to agree with the changes in the auxiliary just given; and the same for the Imperative.

277. The other tenses of this compound verb are to be conjugated with the remaining tenses of দিতে *to give*; as, দিতেছি *I am giving*; দিলাম *I gave*; দিতেছিলাম্ *I was giving*; দিয়াছি *I have given*; দিয়াছিলাম্ *I had given*. দিব *I will give*; দিতাম্ *I did or would give.*

278. But sometimes it will bear to be literally translated, as in the instance at the bottom of the following passage, in which the verb দিতে *to give*, is employed three times.

তুমি

তুমি এক রত্নুতে আমার গলা বন্ধন করিয়া আমাকে দশরীরে সেই রাজার নিকট লইয়া যাও এবং তাহাকে কহ যে তুমি যে ব্যক্তির মস্তকের জন্য কহিয়াছিল। তাহাকে আনিয়াছি তোমার দাফাতে তাহার মস্তক ছেদন করিয়া দিব । ইহা শুনিয়া রাজা যদ্যপি কবুল করেন তবে তৎক্ষণাৎ আমার শরীরে হইতে মস্তক পৃথক করিয়া দিবা । যদি মস্তক না লইয়া আর কোন কিছু চাহেন তাহা আমি আয়োজন করিয়া দিব ॥

Do you, having bound my neck with a rope, take me personally into that King's presence, and say to him ; " The person about whose head you spoke, him I have brought unto you ; in your presence I will cut off his head. On hearing this, if the King should approve of it, that instant cut off my head from my body ;"—but if he, not having taken my head, should require any other thing whatsoever, that having made ready, I will give unto him.

279. When the verb যাইতে is conjugated with the Conjunctive Past Participle, the compound verb has very much the same force as an English verb followed by the words *off*, or *away* ; as, লইয়া যাও *carry off*, in the foregoing passage, and in লইয়া গিয়া in the following one.

Example.

কিন্তু তুমি আমাকে রাজার নিকট লইয়া গিয়া আমার বিদ্যার পরিচয় দেও ।

But do you, having carried me away into the King's presence, try my medical skill.

280. The

280. The verb ফেলিতে *to fling, cast*, is sometimes conjugated with the Conjunctive Past Participle of an active verb, to express that an act has been done thoroughly; as, করিয়া ফেলি *I do (it) thoroughly*. This auxiliary may be used throughout all the tenses.

281. Similar to the analogy of the foregoing examples many other verbs, such as রাখিতে *to keep*, &c. may be employed as auxiliaries to conjugate the Conjunctive Past Participles of verbs.

OF THE NEGATIVE VERB.

282. Any verb may be made to express Negation by subjoining না *not*, to it; as, করিলাম না *I did not make*.

283. When নাই, or নাহি instead of না, is subjoined to the Indefinite tense, it gives it the sense of any Past tense, according as the context requires.

Example.

যাবৎ এই পুষ্পগুচ্ছ নবীন থাকিবে তাবৎ তুমি নিশ্চয় জানিবা আমি
স্বাধীন আছি কোন মতে ভ্রষ্টা হই নাহি ।

*As long as this nosegay shall remain fresh, so long you may
be certain that I am pure ;—in no way shall I have fallen (from
virtue).*

284. The Negative ন is very frequently inflected in the Indefinite tense like a verb, to express the same sense as হইতে *to be*, when followed by the negative না.

যদ্যপি

Example.

যদ্যপি আমি বন্ধুর নিকটে গমন করিতে পারি তথাপি তুমি বিদায় না করিলে আমার গমন পরামর্শ নহে ।

Even though I may be able to visit my lover, yet without your consent it is not proper for me to go.

INDEFINITE.

*Sing.**Plur.*[*not.*

1. নয়, নাই or নহি *I am not.* নয়, নাই or নহি আমরা *we are*
2. নয়িস্ or নহিস্ *thou art not.* নও or নহ *you are not.*
3. নয়, নহে or নাহে *he is not.* নন্ or নহেন্ *they are not.*

285. Following the same analogy, the particle বটে *truly, indeed*, is inflected, and agrees as a verb with the agent.

Example.

এখন আমি প্রিয়তমের সন্নিধানে যাইয়া প্রথম তাহার বুদ্ধি বিবেচনা করি তিনি বুদ্ধিমান বটেন কি না ।

I am now going to my best beloved, and shall first try his understanding, whether he is truly clever or not.

*Sing.**Plur.*

1. বটে *I am indeed.* বটে আমরা *we are indeed.*
2. বটেিস্ *thou art indeed.* বটে *you are indeed.*
3. বটে *he is indeed.* বটেন্ *they are indeed.*

OF INDECLINABLES.

286. Prepositions, monoptotes, adverbs, conjunctions, interjections, and expletive particles, may all be included under the general head of Indeclinable words.

OF PREPOSITIONS.

287. The Noun is the name of the thing; the Verb describes its kind, or manner of motion; and the Preposition defines the tendency of that motion; that is, whether it is *to*, *from*, *by*, *against*, *under*, *over*, &c. any given object.

288. Thus Prepositions were originally employed to contrast the relative positions of the different objects of nature; which were of course, in the infancy of society, the first things that required the employment of speech for their description. But in proportion as the impressions received through the senses began to be comprehended, the operations of the intellect were developed, and man became a reasoning being; and almost imperceptibly, a new application of language was required to express the various relations of abstract ideas. And though there may seem to be no necessary connection between the relations of material things and abstract notions; yet, as the comprehension of the latter gradually arises out of the consideration of the modes of material objects, so language, which had resulted from the necessity of describing whatever

was

was within the scope of the senses, came at last to be employed to denote the abstract conceptions of the mind; because it was ready at hand, and saved the trouble of a new convention between the interlocutors. Hence it must be purely metaphorical, as often as it is employed in the description of abstract ideas.

289. But the obvious distinction between language which had been invented to describe natural objects, and its figurative application to denote abstract ideas, must never be lost sight of in practice. Thus, when Prepositions are employed for the purposes for which they were invented, they mark the relations of local position; as, “the bird flew *to, above, below, before, behind, &c.* the tree.” But when the same Prepositions are borrowed to express abstract conceptions; as, “*fancy triumphs over reason,*” or “*the mind revolts against oppression,*” they imply nothing more than a mere mental contrast; and by convention we agree to think that what we assimilate in our minds to *above* and *before, &c.* is better than what we designate by *below* and *behind, &c.* though there can be neither *up* or *down, before* or *after*, in what is altogether intellectual.

290. From what has been remarked above, it will be evident that Prepositions were, in the origin of language, almost as indispensable as verbs; for without their aid no verb except a neuter one (see Rule 182) could have conveyed a definite idea; as the Prepositions alone denote the tendency of
of

of the action of the verb. And it may be remarked that the same invention which created the one might easily produce the other. That they have been often employed as nouns is seen in all languages ; but particularly in those which are derivative. And what may tend to prove their specifick formation for their present use, is, that they are almost universally the shortest words ; and are incapable of being decomposed.

OF INSEPARABLE PREPOSITIONS.

291. In assigning the meanings of the following Prepositions, the primary idea which they convey, is printed in capitals ; while those senses which arise from the primary idea by implication, or by using them figuratively, are printed in italics. But it must not be thence concluded that they have really so many various significations. The multitude of nicely discriminated Prepositions in our own language, is the cause why we almost invariably apply each of them to define but *one* relation of things ; thus what denotes *before* would equally well imply *first*, or *against*, and so on for the others. But even among our own Prepositions, though we could (as far as regards meaning), most accurately substitute other particles that should convey every signification of “ *by*,” as well as its primary sense of NEAR, yet custom has determined that we must use it, instead of any of them, in very many instances ; and this word affords a good example of the way in which the following

following primary and derivative meanings of the Prepositions are to be understood.

292. If the meaning assigned to one Preposition may seem occasionally to encroach upon that laid down for some other, it should be remembered, that a word must necessarily, when figuratively employed, be often equally capable of conveying the same idea as another, whose primary signification is very different; thus the idea of *excellence* may be equally well denoted, in figurative language, by the word *before*, as by *above*, or *beyond*.

293. Though অ, স, and বিনা are not Prepositions of the same kind as those which follow them, they are inserted here for the advantage of being referred to. স has been before alluded to in Rule 123.

294. অ্ অঁ, or ৓. NOT: deriv. *without, wretched, bad*.

The original sense of অ is NOT; as অঁত not *bent down*. Prefixed to a word which is the name of any thing, it will convey the sense of deprivation; as অকলঙ্কি not (*having*) a *stain*: *without stain*. Added to an epithet, it marks deterioration; as অকবি not a *poet*: a *bad poet*. Put before any noun which implies the result of an action, it reverses the sense; as অকল্পনা not a *contrivance*: *improper contrivance*. It is identified with the Greek α.

295. অন্ অঁন, or ৓ন. The same as the last; but only prefixed to words beginning with a vowel, to prevent the hiatus in sound attending the concurrence of two vowels; as অনাগত

not *arrived*, from আগত *arrived*. This form is more peculiarly identified with the Greek *av*, the Latin *in*, and the English *un*.

296. স *să*, or *sô*. *with*.

This is a contraction of the Sanscrit particle সহ *with*, and seems to contrast very well with the preceding অ *ă*. Prefixed to a noun it will imply either possession or association; as সজীব *with life: alive*. It often governs the third case; as সপরিবারে *with a family: accompanied by a family*; or the word it is joined to may take the letter ক after it, which is equivalent to the genitive case; as সশ্রুকে *with a wife*.

297. বিনা *vinā*. *without*.

This is rather an adverb than a preposition, and generally governs the third, or instrumental case.

Example.

যদি তুমি বিনা পরামর্শে কোন কর্ম কর তবে শেষ মন্দ হইবেক ।

If you shall undertake any enterprise without advice, the result will be unfortunate.

298. আ *ā*. TO, AS FAR AS, AT.

This Preposition denotes the relation subsisting between two things which *join* each other, hence it defines the limit of the action of any verb; as *he went to the house: i. e. as far as the house*. If prefixed to a root implying *going*, it makes it to mean *coming*; and if to a root signifying *giving*, it makes it imply *taking*; because the root only expresses some kind of motion

motion generally ; thus what *goes to* any one, comes to him ; and again what is *given to* any one, is implied to be taken. Its use as a prefix to all words but verbs, seems rather obscure ; and often it appears to imply nothing more than the being *joined to*, or the *possessing* what the word originally implies ; thus অঁত্ৰী *splendour*, from ত্ৰী *shine*. It is identified with the Greek α , and the Latin *ad*, in which the *d* is pleonastick, as in *prodesse* and *prodeo* ; without the same necessity for its insertion, as in these two examples, where its use is to prevent any hiatus in sound.

299. অপ্ৰ *ăpă*, or *öpö*. OFF, OR AWAY : deriv. *inferior*, *bad*.

This Preposition may be considered as the reverse of অঁ *ā*, as it marks the relation subsisting between two objects which do *not join* each other ; hence it denotes disjunction, and the commencement of action. Prefixed to a verb of motion it makes it imply separation ; as অপ্ৰগত্ৰ *gone away, or off* ; and added to any other kind of root or word, it deteriorates, or reverses the sense ; because disjunction implies imperfection ; as অপ্ৰকৃত্ৰ *hindered*, from কৃত্ৰ *do*. অপ্ৰচয় *loss*, from চি *accumulate*. It is identified in origin with the Greek $\alpha\pi\omicron$, the Latin *ab*, and the English *off*.

300. প্র *pră*, or *prö*. FORE, OR BEFORE : deriv. *prior*, *exceeding*, *excellent*, *very*.

Prefixed to a verb of motion, it will of course seem to imply progressive motion, as *forth, forward, &c.* but the Preposition merely marks the direction of the motion implied by the
the

the verb. As that which precedes, exceeds, and is generally conceived to be *better* than that which follows; and as that which is before, is *beyond* the thing it is in contrast with, this Preposition serves to mark *priority*, *excess*, *excellence*, and *intensity*.

It is identified in origin with the Greek $\pi\rho\acute{o}$; the Latin *pro* and *præ*; but *pro* seems to express the primary idea, and *præ* the derivative senses. And, finally, it is the same as the English *for* or *fore*.

301. পরা *pārā*, or *pōrā*. OPPOSITE: deriv. *over*, *across*, *contrary*, *reverse*.

The relation intended by this Preposition expresses the situation of anything which is *opposite* to something else; as the further bank of a river, &c. hence it implies, 1. the position of any thing *over*, as *over* the way; thus পরাক্রম *over-step*: any great exertion; as *strength*, *prowess*, *valour*, &c. and পরাগ *over-going*: *an eclipse*; *dust*, &c. 2. *contrariety*; as পরাক্ *going across*: *crooked*, *crookedly*. 3. What is *reverse*; as পরাউয় *face-reversed*: *having the face averted*; and পরাভূত *become reversed*; *overcome*. It might equally well denote what is *parallel*, or *equal to*; but it is very little used, and almost every instance of its occurrence has been exhausted in the foregoing examples. It seems exactly to correspond to the Greek $\pi\alpha\rho\alpha$.

302. অধি *ādhi*, or *ōdhi*. OVER: deriv. *superior* in station, quantity, or quality.

It

It marks the relative position of something *over*, or *above*, another ; and hence denotes that the action of the verb passed *over*, or *above* some given object ; as অধীত gone *over*, i. e. *perused*. Prefixed to nouns, it denotes their superiority in station, quantity, or quality, according to their meaning.

303. নি *ni*. IN, OR WITHIN, ON, UPON : deriv. *entire*, *perfect*, *complete*, *ceasing*, *refraining*.

This Preposition marks the relation between two things, one of which is contained by the other ; as নিচিত্ত collected in : *full*, *complete*, from চি accumulate. The idea of *wholeness*, *perfection*, and *completeness* naturally arises in considering any object as having all its parts *within* itself. As what remains *in*, is implied to be in a state of *cessation* or *refraining*, this Preposition is occasionally employed to express both these qualities ; as নিবৃত্ত turned in : *ceased*, from বৃত্ত turn ; and নিবরা refraining (*from*) a choice : a virgin, from ব্ৰ choose ; because anciently females had the right of choosing a husband, hence called বর, which signifies a choice. It is sometimes apparently confounded with নিৰ্ *nir*. In origin and meaning it is the same as the Greek ἐν, and the Latin and English *in*.

304. নিৰ্ *nir*. OUT, OR WITHOUT : deriv. *void*, or *destitute of*. নিঃ *nih*, নিশ্ *niś*, নিষ্ *nish*, নিন্ *nis*, are forms of which it is susceptible, according to the nature of the first letter of the word to which it is joined. See the rules for the junction of letters at the end of this Grammar.

The relation existing between two things of which one is *outside* of the other, is denoted by this Preposition ; hence it serves, without any ambiguity, to mark *destitution* or *privation* ; as निराकृति without *a form* : *formless*. But even its most literal meaning will convey, under another point of view, an opposite meaning ; as निकृष्य *forming*, or *making out* : *ascertaining*, *seeing*, *investigating*, &c. It agrees exactly in sense, but not in origin with the Greek ἐξ, the Latin *ex*, and the English *out*.

305. स० *sām*, or *sōng*. WITH, OR BESIDE : deriv. *complete*, *perfect*.

सङ् *sāng*, सञ् *sān*, सन् *san*, सन् *sān*, सम् *sām*, are forms which it will be found occasionally to assume, according to the letter with which the word to which it is prefixed, commences.

This preposition denotes the relation existing between two things which are *beside* one another ; hence it conveys the idea of *accompaniment*, *completeness*, and *perfection*. The Greek σὺν, and the Latin *cum*, *con*, seem perfectly identified with it in origin and signification.

306. अभि *ābhi*, or *ōbhi*. BEFORE : deriv. *first*, *better*, *against*.

The relation existing between two things, of which one is *before* or *in front* of the other, is expressed by this preposition ; as अभिमुख before *the face* : *present*. As what is *before* may be considered as *first* and *better* than other things with which it has a relation, this preposition is sometimes employed for that purpose ; as अभिजात *first*, or *better-born* : *noble*. So

what

what is before will suggest the idea of being *against*; thus অভিচারী *going against: obstinate, contrary*. It seems to be of the same origin as the Latin *ob*. The difference between it and প্র *prā*, may be, that the latter expresses something before, without relation to distance; while অভি *ābhi* conveys the idea of what is immediately before, or *in front*.

307. অনু *ānu*, or *ōnu*. AFTER : deriv. *following, imitating, successive*.

When of two things one is *after* the other, the relation existing between them is expressed by this preposition; as অনুগ *going after: following*. So what is done *after* any thing else, implies *imitation*; thus অনুকার *a doing after; imitation, resemblance*. It further serves to mark regular *succession*, as অনুক্রম *step after (step): order, method*.

308. উৎ, উদ্ *ut*, or *ud*. UP : deriv. *high, elevated, superior*.

This preposition agrees exactly with our *up*, and marks the relative position of any thing that is *up* or *above* something else : hence its derivative senses.

309. অব *āvā*, or *ōvō*. DOWN : deriv. *low, contemptible, bad*.

It is the reverse of the preceding Preposition, and added to a verb implies that its action had a downward tendency; as অবতারণ *descent*, from ভু *pass*, and অবগত *gone down (to the heart)*, i e. *comprehended*. The heart being conceived to be the seat of the understanding among the Eastern nations. It
deteriorates

deteriorates or reverses the sense of words to which it is prefixed, by the same figurative use as अप *apā*; thus অবরস *a bad taste*, from রস *a taste*, and অবকঢ় *dismounted*, from কহ *mount*.

310. উপ *upā*, or *upō*. NEAR, OR BY: deriv. *similar, inferior, subordinate*.

When two things stand *near* each other, their relative position is marked by উপ; as উপগত *gone near; approached*, from গত *gone*. What is *near* another in kind, is *similar* but *inferior*; thus উপনাম *like a name: a by-name, nick-name*. উপধর্ম *almost, or similar to a law, a subordinate law: a by-law*. There seems to be a perfect resemblance between this preposition, in signification and origin, with the Greek ὑπό and the Latin *sub*.

311. বি *vi*, or *hi*. APART: deriv. *peculiar, distinct, different, without*.

This preposition denotes the relation in the state of a thing that is *apart*, or *separate* from some other object; thus বিক্ষিপ্ত *thrown apart: scattered*. Hence it figuratively implies *peculiarity*, or *distinctness*. It expresses the same idea as is common to our own and other languages, when we say any thing has a “*peculiar form*,” by which we mean that it has a form *apart*, or *different* from something else, and which may be either good or bad by convention, but commonly the latter. Thus বিকৃপ *peculiar form: deformed, monstrous*.

As

As the idea of *privation* naturally arises from what expresses separation, this Preposition is frequently so employed; as বিহীন without *fruit*: *fruitless*; and in this sense it is identified with the Persian بی *bē*. It seems to agree in sense and origin with the Latin *de* and *di*, which are perhaps corrupt forms of *ve*, as found in *vecors* and *vesanus*.

312. পরি *pāri*, or *pōri*. AROUND: deriv. *entirely, thoroughly*.

This preposition denotes the relation of any thing which is *around* something else; as পরিক্ষিত thrown around: *surrounded, entrenched*. Hence it figuratively conveys the idea of any thing *entirely* done; because what is done all around implies completeness, or finish; as পরিপূর্ণ *entirely, or quite full*. It seems to agree in every respect with the Greek περί, and the Latin *per*.

313. প্রতি *prāti*, or *prōti*. AGAIN, OR AGAINST: deriv. *contrary; repeated, several, returned, reflected, much*.

It denotes the relation existing between the divisions of any thing, which is bent back and forward; and whose parts recur *over again*, and consequently stand *against* each other. This idea is suggested by the winding back and forward of a rivulet, or of a path, &c. Hence it marks, 1. *contrariety*; as প্রতিক্ষিত thrown against: *rejected; repelled, resisted*. 2. *repetition*; as প্রতিকৃষ্ট ploughed back and forward: *twice ploughed*. 3. *distribution*, as প্রতিদিন *day against (day): daily*. 4. *return*; as প্রতুত্তর *answering again: reply*. 5. *reflection*; as প্রতিচ্ছায়া reflected shadow: *image, picture*. And from repetition arises

the idea of *intensity*; as 6. প্রতিশিষ্টে *distinguished* again and again : *renowned*. It is the equivalent of the Latin *re*.

314. অতি *āti*, or *ōti*. BEYOND : deriv. *excessive*, *great*, *very*.

The relation subsisting between objects, one of which is *beyond* the other, is signified by this preposition; as অতিপতন *going beyond* : *transgression*. Hence it conveys the idea of *excess*, as অতিদান *excessive liberality*; and অতিবৃদ্ধি *great increase*, অতিদূর *very distant*. It expresses exactly the same relation as the Latin *trans*.

315. অপি *āpi*, or *ōpi*. OVER.

This preposition is so rarely employed, that it might have been omitted without inconvenience. It seems to denote the relation of any object *over* another; as অপিনদ্ধ *bound over* : *accoutred*. As a conjunction its use is very common, implying *moreover*, *also*, *likewise*, which seems to corroborate the sense here assigned to it. It is perhaps of the same origin as the Greek *ἐπι*.

316. সু *su*. FIT : deriv. *proper*, *excellent*, *good*, *beautiful*, *kind*, *easy*, *pleasing*, *very*, &c.

This preposition denotes the relations existing between things which *fit* each other; hence it conveys, according to the nature of the word to which it is prefixed, the idea of 1. *fitness*, or *propriety*; as সুখাদ্য *fit, or proper to be eaten* : *wholesome*. 2. *perfection*, or *goodness*: সুপথ *an excellent, or good road*. 3. *beauty*; as সুবর্ণী *beautiful (in) colour* : *the orange*. 4. *kindness*; as সুহৃৎ *a kind heart* : *a friend*. 5. *facility*;

acility; as সুকর easy done : practicable. 6. *pleasingness*; as সুখ pleasing the senses : pleasure. 7. *superiority*; as, সুবর্ণ superior class, or colour (to silver) : gold. 8. *intensity*; as সুতীক্ষ্ণ very acute. It is exactly the reverse of *dur* or *dus*, and agrees in signification and origin with the Greek *εὐ*.

317. दूर dur. UNFIT : deriv. improper, vile, bad, difficult, displeasing, paucity, &c.

दू दुह, दु दुः, दुश् दुः, दुष् dush, दुस् dus, are forms which it must assume according to the consonant with which the word it is prefixed to may begin.

As it is exactly the reverse of सु su, it will be found to denote the relation of things which do not fit each other; on this account it denotes 1. *unfitness* or *impropriety*; as दुरालाप improper speech : abuse. 2. *vileness*, or *badness*; as दुरध् a bad road. 3. *difficulty*; as दुष्टर difficult to go : impracticable. 4. *displeasingness*; as दुःख displeasing to the senses : pain. 5. *paucity*; as दुर्बल (of) little strength : weak. 6. *inferiority*; as दुर्बर्ग inferior class, or colour (to gold) : silver. The Greek *δυσ*, and the Latin *dis*, seem to have a perfect analogy with it, in sense and origin.

318. These Prepositions cannot be added at pleasure to a root or word; but their uses must be determined by the custom of the language. Two or three are very often conjoined to one root, and rarely, even four may be found prefixed, as in the word समुत्तिष्ठ surrounded, attended upon, in which there are स, अति, वि and आ prefixed to the root ह take.

319. Perhaps,

319. Perhaps, considered with regard to the other parts of this work, it may be thought that the Prepositions have been treated of too much at length ; but they are in reality a very important part of speech ; and particularly in so pure an offspring from the Sanscrit, as the Bengálí. A little attention to the etymology of the language may finally save the learner much time and trouble ; as well as give him a more perfect knowledge of the language than he could acquire from merely learning the words by rote. And in those instances where they cannot be resolved by any general rules of etymology, it should not be forgotten that many are founded upon allusions which are lost in the remoteness of antiquity.

320. Though, strictly speaking, the following words are adverbs, yet as they are very frequently used after the manner of prepositions, they are for this reason inserted immediately following them.

321. অধঃ *ādhās*, or *ōdhōs*. DOWN, DOWNWARDS, BELOW : deriv. *low*, *vile*. অধঃ *ādhāh*, অধর্ *ādhār*, অধশ্ *ādhāś*, are forms which it may occasionally assume.

322. অন্তর্ *āntār*, or *ōntōr*. অন্তঃ *āntāh*. *Within*, *between*, *among*. It is the same as the Latin *inter*.

323. উপরি *upāri*. ABOVE, OR UPON.

It is identified in origin and signification with the Greek *ὑπερ*, the Latin *super*, the Gothick *ufar*, and the English *over*.

324. পূরন্ *purās*. IN FRONT, BEFORE : deriv. *prior*, *first*.

পূবঃ

পূরঃ *purāh*, পূরশ্ *puraś*, are forms which it may occasionally assume.

It seems identified with the Greek *πρὸς*.

325. বহিঃ *vāhis*, or *bōhis*. *Out, outwards, external.* বহিঃ *vāhih*, বহির্ *vāhir*, বহিষ্ *vāhiṣ*, are forms which it may occasionally assume.

OF MONOPTOTES.

326. It has been before remarked, under Rule 103, that there are certain words which generally govern the genitive case ; accordingly a list of them is here subjoined. They are mostly Sanscrit nouns, and are indeclinable in every case except the seventh ; but for the convenience of reference, many adjectives and particles, which govern the same case, are arranged with them. When they have not a genitive case under government, they are in a state of composition, and that case is then understood.

অগ্রে *in front, before.*

অধিক্ *exceeding, beyond.*

অনুসারে *in conformity.*

অর্থে *on account, for the sake.*

আগে *in front, before.*

উপর *above, upon.*

কাছে } *at the side, near.*
কাছেতে }

কারণ্

কারণে

জন্য

জন্যে

ঠাই or ঠাঞি *in the place, from.*

তলে *at the bottom, beneath.*

তুল্য *similar, like.*

দিক্ *a side (of the horizon.)*

} *because, on account,*
for.

দিগ্ *a side (of the horizon).*

দ্বারা }
দ্বারে } *at the door ; by means.*

নিকট্ } *at the side, in the vi-*
নিকটে } *cinity, near.*

নিমিত্তে *on account, for.*

নীচে *at the bottom, below.*

পরে *after.*

পর্যন্ত *up to, as far as.*

পার্শ্বে }
পাশ্ } *at the side, near.*

পিছে *in the rear, behind.*

প্রতি *to, for, towards.*

বদলে *in exchange for, instead.*

বাহির্ } *on the outside, with-*
বাহিরে } *out.*

ভিতর্ }
ভিতরে } *on the inside, within.*

মতে *in the manner, conform-*
ably.

মধ্যে }
মার্মে } *in the midst, in.*

মাত্র *exactly on, at the instant.*

সঙ্গে *in company, with.*

সন্নিধানে *in the vicinity, near.*

সময় *at the time.*

সমান্ }
সমানে } *like, equal.*

সমীপে *in the vicinity, near.*

সমুখ্ } *before the face, in the*
সম্মুখে } *presence, opposite.*

সহিত্ *accompanied, along with.*

স্থানে *in the place, from.*

OF EXPLETIVE PARTICLES.

327. The following words are often employed in a familiar way in a sentence ; but practice alone can give any certain rule for their correct application.

328. টা when subjoined to a word gives the idea of exactness or limitation ; as একটা থলি *a single purse.*

329. টি gives the idea of diminutiveness ; as একটি ইন্দুর *the smallest mouse.*

330. গোটা

330. গোট। *altogether*, when prefixed, conveys the idea of indefinite number or quantity.

331. থান *a piece*, when subjoined to a habitation or instrument, adds nothing to the original force of the word; as এক থান পুরী *a house*.

332. থানি *a piece*, gives the idea of parts, or members of a whole body; as দুই থানি পদ *the two feet*.

333. থানিক and ঠুঁকি *a little*, subjoined to any thing divisible into minute parts, implies *some*; as জল ঠুঁকি *some water*.

334. গুলা, গুলি, গুলিন্, গুলু *a heap, set, &c.* are often prefixed to plural nouns, and seem to convey little more than the idea, that the number was indefinite; as কতক গুলি অক্ষর *some letters*.

335. গুচ্ছার *some*, is added to divisible things; as চাউল গুচ্ছার *some rice*, থড়গুচ্ছার *some straw*.

336. ও is an expletive frequently added to words of one syllable; as আরও *further*.

337. তো *indeed, in fact, truly*, gives emphasis to any assertion; and thereby conveys the idea of doubt or hesitation to the remaining complement of the sentence, which is commonly understood; as আমি তো করি নাই। *I didn't do it indeed; (but some one else may have done it)*. Occasionally it is found subjoined to the second person of the imperative; as বলতো *speak*.

338. নিকো is added in familiar conversation to the indefinite tense, in a negative way; as আমি করিনিকো *I have not done it*.

339. इ is an expletive added very frequently to the second person of the imperative ; as करइ *do* ; and to कोन ; as कोनइ *any*.

A LIST OF INDECLINABLE WORDS.

340. For the facility of reference, all words, except those which govern the genitive case, and have been just explained, are alphabetically arranged beneath.

341. It will be seen that many of them are formed from such words as थान्, स्थान्, ठाँइ *a place* ; क्कल्, गल्, वार् *time* ; निमित्ते, कारण्, हेतुक् *a cause* ; रूप्, मत्, मन्, प्रकार् *a manner*, being subjoined to the pronouns ए *this*, त् and उ *that*, कोन् *what?* कोन *any*, ये *what*, ते and ते *that*, to form adverbs of place, time, or circumstance.

342. The particle दल् or दक् *like*, is often found subjoined to the Sanscrit pronouns इ *this*, त् *that*, त् *fem. that*, की *what?* to form adverbs ; as इदल् *like this*.

343. The particle चिन् is often found subjoined to Sanscrit pronouns, and adverbs of time, to give them an indefinite signification ; as कश्चिन् *some one*, from कः *who*.

344. वल् when subjoined to any kind of word implies likeness ; as पुष्पवल् *like a flower*.

345. धा subjoined to nouns of number, gives them a distributive sense ; as द्विधा *into two parts or sorts*.

346. य forms adverbs of place ; as सर्वय *every where*.

347. दा

347. দা forms adverbs of time ; as সৰ্বদা *at all times : always.*

348. থা expresses manner or way ; as সৰ্বথা *in every way.*

349. তঃ and শঃ, and corruptly ত and শ, when subjoined to any kind of word, form adverbs ; as বিশেষতঃ *particularly ;* ক্রমশঃ *by degrees.*

অ not. R. 294.

অকস্মাৎ *suddenly, unexpected-*

অগো voc. interj. O! [*edly.*

অতঃপর *after that, afterwards.*

অতএব *therefore, wherefore.*

অতি *very, exceedingly.* prep.

beyond. R. 314.

অথ *here.*

অথ *hence, moreover, and.*

অথচ *and, also.*

অথবা *otherwise, or.*

অদ্য *to-day.*

অধঃ *down, downwards, below.*

অধি prep. *over.* R. 302.

অনন্তর *afterwards.*

অনু prep. *after.* R. 307.

অনুক্রমে *in due order, succes-*

অনেক *many, much.* [*sively.*

অন্তর্ } *within, between,*

অন্তর্ } *amongst.*

অন্যৎ *again.*

অন্যচ্ছ *and again, moreover.*

অন্যথা *otherwise.*

অন্তে *at the end, in fine.*

অপ prep. *away, off.* R. 299.

অপি *moreover, also, likewise.*

prep. *over.* R. 316.

অপেক্ষা *than, rather.*

অব prep. *down.* R. 309.

অবধি *from this (either time or place).*

অবশ্য *certainly, undoubtedly.*

অবিলম্বে *without delay, quickly*

অভি *before.* R. 306.

অভ্যন্তরে *on the inside, within*

অম্নী *thus, so ; gratis.*

অম্নী ২ *so so, in this way.*

অয়ি }
অয়ে } *O ! so ! ho !*

অন্ত *be it so.*

অঃ oh! (in pain).

অহে ho! soho!

অহো! bravo! alas! &c. [298.

আ prep. to, as far as, at. R.

আজি to-day; also.

আপনা আপনি between themselves.

আর and, also, further.

আরও another.

আরবার again.

আরে oh! ho!

আশ্পাশ on all sides.

আস্তে slowly, gently. [ly.

আস্তেসুস্থে leisurely, composed-

ই very, exactly, likewise.

ইঃ oh! (in pain).

ইতস্ততঃ here and there.

ইতোমধ্যে in the mean time.

ইতি thus, thus far, finis.

ইদানী now.

ইদৃশ্ like this, thus.

ইব like, as.

ইহাতে on this, through this.

ইহারপর after this.

ঈদৃশ্ like this, thus.

ওঃ oh! (in pain).

উচ্চঃ aloud, on high.

উ or উদ্ prep. up. R. 308.

উত্তরে afterwards.

উপ prep. near. R. 310.

উপর } above, over, upon. R.

উপরি } 323.

উভয়ত on both sides, mutually.

উভয়ে mutually.

এ voc. oh sir! R. 108.

এইকপ্ in this form, thus.

এইহেতুক on this account.

একত্ in one place, together.

একদা once, at once.

একবার once.

একান্ত excessive, extremely.

একারণ on this account.

একে one by one.

একেলা alone, singly.

এখান্ at this moment, now.

এখানে in this place, here.

এজন্য on this account, hence.

এত so -much, -many or -long.

এতজন্য on this account

এতদনন্তর after this.

এতদর্থে for which reason.

এতদ্বিন্ন besides this, besides.

এতন্মধ্যে

এতন্মধ্যে *in the mean time.*
 এতাদৃশ্ *like this, thus.*
 এথা *in this place, here.*
 এথায় *in this place, here.*
 এনিমিত্তে *for this reason.*
 এপর্যন্ত *up to this.*
 এব *even, indeed.*
 এব° *also, likewise, moreover.*
 এবমিধ *this sort, such.*
 এবমুত *such.*
 এবে *now.*
 এবার *at this time, now.*
 এমত *this manner, such.*
 এমতে *in this manner, thus.*
 এমন্ *like this, such.*
 এমনে *in this manner, thus.*
 একপে *in this form, thus.*
 ওরে *voc. oh ! ho !*
 এস্থানে *in this place, here.*
 ঐমত *that manner, so, such.*
 ঐস্থানে *in that place, yonder.*
 ও *voc. oh ! and, too, also*
 ওগো *voc. oh sir ! &c. R. 113.*
 ওথানে } *in that place, there.*
 ওথায় }
 ওপারে *on that shore, across.*

ওরে *voc. oh ! ho !*
 কএক *several, some.*
 কখন *at any time, when ?*
 কখন্ *occasionally.*
 কখননয় *not at any time, never.*
 কত *how -much, -many or -long.*
 কতক *some.*
 কতকাল } *how long ?*
 কতদিন }
 কতবার *how often ?*
 কতেক *how much ?*
 কথ° *how ?*
 কদা *when ?*
 কদাচ *at any time, ever.*
 কদাচিত্ *at any time, ever.*
 কল *to-morrow, yesterday.*
 কাছাকাছি *very near.*
 কালি *to-morrow, yesterday.*
 কি *that, saying, or.*
 কি° *what ?*
 কিঞ্চিৎ *a little.*
 কিন্তু *but.*
 কিম্বা *or, or else.*
 কিমুত *how ?*
 কিপ্রকার *in what way ? how ?*
 কিয়ৎ *a little.*

কীদৃক্

কীদৃক্ }
কীদৃশ্ } *like what? how?*

কুথ *where?*

কুথাপি *any where, somewhere.*

কেন *why?*

কেনে *for what?*

কেননা *because.*

কেবল্ *only, alone, but.*

কেবা *who?*

কেমন্ *how?*

কোথা *where?*

কু *where?*

ক্রমে *by degrees.*

খান্ } *piece, part.* R. 331 and
খানি } 332.

গত *gone, past, yester- .*

গুলা, গুলি } a sort of expletive
গুলিন্ গুলু } particles. R. 330
গোষ্ঠা } and 334.

গো *fem. voc. ho madam!*

গো *voc. ho sir! &c.* R. 110.

ও *and, also.* It is often a
mere expletive.

চিৎ *an indefinite affix.* R. 343.

চেৎ *if.*

অত *as many.*

অতকাল্ }
অতদিন্ } *as long as.*

টা, টি *expletives.* R. 328.

ও an expletive.

তখন্ *then.*

ততঃ *from that, thence.*

তৎকালে *from that time, then.*

তৎপরে *afterwards, then.*

তথ *there.*

তথাপি *even there, still.*

তৎক্ষণাৎ }
তৎক্ষণে } *that instant, then.*

তদা *then.*

তথা *so.*

তথাচ *even so, nevertheless.*

তথাপি *even then, still.*

তথায় *there.*

তথাস্তু *let it be so.*

তথৈবচ *even so.*

তথ *truly, indeed.*

তন্মধ্যে *in the midst of that.*

তবু *even then, still.*

তবে *then.*

তন্মু *notwithstanding.*

ওরশু *the day before yesterday ;
the day after to-morrow.*

তাদৃশ্

তাদৃশ্ fem. *like this, such.*

তাবৎ *so long.*

তার্পর্ } *after that, after-*
তাহার্পর্ } *wards.*

তু *and, to, also.*

তেন *therefore, so.*

তো indicates doubt. R. 337.

Likewise an expletive after
the imper.

তেমন্ *in that manner, so.*

তাহিঃ *save ! save !*

দূর্ prep. *unfit.* R. 317.

দূরে *at a distance, afar.*

দৈরাৎ } *by chance, acciden-*
দৈবে } *tally.*

ধারে *ashore.*

ধীরে *softly, gently.*

ন *not (a prefix).*

নচেৎ *if not.*

নতু *and not ; so, also, yet.*

নতুবা *otherwise.*

নয় } *there is not, is not.*
নহে }

না } *not, no, nay.*
নাই }

নানা *many, various.*

নাবোতে *at the bottom, below.*

নি prep. *in, within, on, upon.*

R. 303.

নিতান্ত *to the utmost, altoge-*
ther, really, much.

নিয়ত *always, continually, every.*

নিয়ত *always, perpetually.*

নির্ prep. *out, without.* R. 304.

নিরন্তর *without ceasing, always.*

নিরর্থ *without use, useless.*

নিশ্চয় *certainly, indubitably.*

নে *not, no, nay.*

নূন *less, few.*

পর *after, another, upon.*

পরস্পরে } *from one to another,*
পরস্পরে } *mutually.*

পরশু } *the day before yester-*
পরশ্ব } *day ; the day after*
to-morrow.

পরা prep. *opposite.* R. 301.

পরি prep. *around.* R. 312.

পরে *afterwards, after, then.*

পশ্চাৎ *behind, afterwards; west.*

পশ্চাতে *at last, then, next.*

পশ্চিমে *in the west.*

পাজু *behind.*

পাছে

পাছে *at last, after ; lest.*

পার্ *across, through.*

পারাপার্ *through and through.*

পিছু *after.*

পিছে *behind, after.*

পিছাড়া *behind, rear.*

পিছানে *in the rear, behind.*

পুনঃ *again.* [edly.

পুনঃ২ *again and again, repeat-*

পুনরপি *and again, again.*

পুনরায় *again.*

পূরন্ *in front, before.* R. 323.

পূর্বা *eastward.*

পূর্বে *in front, before.*

পৃথক্ *apart, separate.*

প্রতি *every, each, to, towards,*
for. prep. again, against.

R. 313.

প্রত্যেক্ *every one, each.*

প্রত্যহ *every day, daily.*

প্রতুষে *at early dawn.*

প্রথমতঃ } *at first, in the begin-*
প্রথমে } *ning.*

প্রভাতে *in the morning.*

প্রভৃতি *et cetera, &c.*

প্রাতঃ *in the morning.*

প্রাতে *to-morrow morning.*

প্রান্তে *on the border, edge or*
skirts.

প্রায়্ *near, like, almost.*

ফের্ *again.*

বটে *truly, indeed.*

বৎ *like.* R. 344.

বরং }
বরঞ্চ } *rather.*

বহিস্ *out, outwards, external.*

R. 324.

বহু *many, very much.*

বহুখা *many times, often.*

বা *or, either.*

বাপ্‌রেবাপ্ } *oh father, father !*

বাপ্‌রে২ } *alas ! alas !*

বাবু *sir ! reverend sir !*

বারং *frequently, often.*

বাহ্যাঃ২ *strange !*

বাহির্ *out, outside, without.*

বি *prep. apart.* R. 311.

বিনা *without, except.* R. 297.

বিশেষতঃ *particularly*

বিস্তর্ *much, many, very.*

বৃথা *in vain, useless.*

বৈকালে *in the afternoon.*

ব্যর্থ

ব্যর্থ *without use, vain.*

ভবতু *be it so.*

ভাল *well! yes.*

ভোঃ *voc. oh sir! R. 112.*

ভোর *break of day, dawn.*

ভোরে *at the dawn.*

মধ্যে *in the midst.*

মা *not. (prefixed to verbs.)*

যখন *when.*

যৎকিঞ্চৎ *whatever, a little.*

যত *as many or much.*

যতকাল্ *as many days, as long*

যতদিন্ *as.*

যতবার্ *as many times, as often.*

যতেক্ *as many.*

যত্র *where.*

যথা *as.*

যথায়্ *where.*

যথার্থ *true, truly.*

যদবধি *as long as, since.*

যদা *when.*

যদি *if.*

যদিস্যাৎ *if it be so, even then.*

যদ্যপি *even though, if so.*

যবে *when.*

যমবার্ *as often.*

যাবৎ *as long as, during.*

যে *that, what; as.*

যেঅবধি *ever since, until.*

যেকালে *while, whilst.*

যেখানে *in what place, where.*

যেন *as; to the end, that.*

যেপর্যন্ত *as far as, whilst.*

যেপ্রকার্ *whatever way.*

যেমত্ } *in the manner, as.*

যেমন্ *just as.*

যেসময়্ *when, whilst.*

যেহেতুক্ *wherefore, because.*

যেক্ষণে *as soon as, whilst.*

রে *voc. oh! R. 111.*

লো *voc. oh! ho!*

শয়ংকালে *sleeping time, even-
ing.*

শীঘ্র *quick! quickly.*

শেষে *in fine, finally.*

স *with. R. 296.*

সং *prep. with, beside. R. 305.*

সম্প্রতি *now.*

সকালে *in the morning.*

সতত *always.*

সত্বর্ *quickly.*

সত্য *truly, indeed.*

সদা } *always.*
সদা

সদৃশ *like this, resembling.*

সত্য *well done ! bravo !*

সম্প্রতি *now.*

সর্বতোভাবে *in every respect,*
quite.

সর্বদা *at all times.*

সর্বক্ষণে *at every instant.*

সহ *with. R. 296.*

সহজে *easily, gently. [bling.*

সাদৃশ্য *fem. like this, resem-*

সাথে *in company, with.*

সাবাইন্স *bravo !*

সাক্ষাতে *in presence ; evidently.*

সু *prep. fit. R. 316.*

সুদু } *together with.*
সুদু *fem.*

সুস্থে *faintly, gently.*

সেখানে } *in that place, there.*
সেথায়

স্বাক্ষে *gently ! softly !*

স্বয়ং *own.*

স্যাৎ *it may be.*

হ *an expletive. R. 339.*

হটাত্ *unawares.*

হঁ *yes.*

হা } *alas !*
হায়

হায়্ *alas ! alas !*

হে *voc. O ! ho ! R. 109.*

হেত্ } *hither.*
হেন

OF THE NUMERALS.

350. The following columns contain the Bengálí Cardinal Numbers, and the figures by which they are represented ; and as the Sanscrit Cardinal and Ordinal Numbers are frequently met with, they are likewise given.

351. The

351. The Bengálí Cardinal Numbers may be made Ordinal by subjoining *শি^৩ ing* to them throughout.

CARDINAL NUMBERS.				ORDINAL NUMBERS.	
FIGURES.		Bengálí.	Sanscrit.	ORDER.	Sanscrit.
1	১	এক্	এক	1st	প্রথম
2	২	দুই	দ্বি	2d	দ্বিতীয়
3	৩	তিন্	ত্রি	3d	তৃতীয়
4	৪	চারি	চতুর্	4th	চতুর্থ
5	৫	পাঁচ্	পঞ্চ	5th	পঞ্চম
6	৬	ছয়্	ষষ্	6th	ষষ্ঠ
7	৭	সাত্	সপ্ত	7th	সপ্তম
8	৮	আট্	অষ্ট	8th	অষ্টম
9	৯	নয়্	নব	9th	নবম
10	১০	দশ্	দশ	10th	দশম
11	১১	এগার	একাদশ	11th	একাদশঃ
12	১২	বার	দ্বাদশ	12th	দ্বাদশঃ
13	১৩	তের	ত্রয়োদশ	13th	ত্রয়োদশঃ
14	১৪	চৌদ	চতুর্দশ	14th	চতুর্দশঃ
15	১৫	পোনের	পঞ্চদশ	15th	পঞ্চদশঃ
16	১৬	ষোল	ষোড়শ	16th	ষোড়শঃ
17	১৭	সতের	সপ্তদশ	17th	সপ্তদশঃ
18	১৮	আঠার	অষ্টদশ	18th	অষ্টদশঃ
19	১৯	উনীশ্	উনবিংশতি	19th	উনবিংশঃ
20	২০	বিশ্	বিংশতি	20th	বিংশঃ
21	২১	একুশ্	একবিংশতি	21st	একবিংশঃ
22	২২	বাইশ্	দ্বাবিংশতি	22d	দ্বাবিংশঃ

FIGURES.		CARDINAL NUMBERS.		ORDINAL NUMBERS.	
		<i>Bengali.</i>	<i>Sanscrit.</i>	ORDER.	<i>Sanscrit.</i>
23	২৩	ত্রেইশ্	ত্রয়োবিংশতি	23d	ত্রয়োবিংশঃ
24	২৪	চব্বিশ্	চতুর্বিংশতি	24th	চতুর্বিংশঃ
25	২৫	পচিশ্	পঞ্চবিংশতি	25th	পঞ্চবিংশঃ
26	২৬	ছাষিশ্	ষড়্বিংশতি	26th	ষড়্বিংশঃ
27	২৭	সাতাইশ্	সপ্তবিংশতি	27th	সপ্তবিংশঃ
28	২৮	আটাইশ্	অষ্টবিংশতি	28th	অষ্টবিংশঃ
29	২৯	ঊন্বিশ্	ঊনবিংশৎ	29th	ঊনবিংশঃ
30	৩০	ত্রিশ্	ত্রিংশৎ	30th	ত্রিংশঃ
31	৩১	এক্বিশ্	একত্রিংশৎ	31st	একত্রিংশঃ
32	৩২	বত্রিশ্	দ্বাত্রিংশৎ	32d	দ্বাত্রিংশঃ
33	৩৩	তেরিত্তিশ্	ত্রয়স্বিংশৎ	33d	ত্রয়স্বিংশঃ
34	৩৪	চৌত্বিশ্	চতুস্বিংশৎ	34th	চতুস্বিংশঃ
35	৩৫	পত্রিশ্বিশ্	পঞ্চত্রিংশৎ	35th	পঞ্চত্রিংশঃ
36	৩৬	ছত্রিশ্	ষট্‌ত্রিংশৎ	36th	ষট্‌ত্রিংশঃ
37	৩৭	সাত্বিত্তিশ্	সপ্তত্রিংশৎ	37th	সপ্তত্রিংশঃ
38	৩৮	আট্বিত্তিশ্	অষ্টত্রিংশৎ	38th	অষ্টত্রিংশঃ
39	৩৯	ঊনচল্লিশ্	একোনচত্বারিংশৎ	39th	একোনচত্বারিংশঃ
40	৪০	চল্লিশ্	চত্বারিংশৎ	40th	চত্বারিংশঃ
41	৪১	একচল্লিশ্	একচত্বারিংশৎ	41st	একচত্বারিংশঃ
42	৪২	দুয়াল্লিশ্	দ্বিচত্বারিংশৎ	42d	দ্বিচত্বারিংশঃ
43	৪৩	ত্রেতাল্লিশ্	ত্রিচত্বারিংশৎ	43d	ত্রিচত্বারিংশঃ
44	৪৪	চৌয়াল্লিশ্	চতুশ্চত্বারিংশৎ	44th	চতুশ্চত্বারিংশঃ
45	৪৫	পয়তাল্লিশ্	পঞ্চচত্বারিংশৎ	45th	পঞ্চচত্বারিংশঃ
46	৪৬	ছয়তাল্লিশ্	ষট্‌চত্বারিংশৎ	46th	ষট্‌চত্বারিংশঃ

FIGURES.		CARDINAL NUMBERS.		ORDINAL NUMBERS.	
		Bengali.	Sanscrit.	ORDER.	Sanscrit.
47	৪৭	সাত্‌চল্লিশ্	সপ্তচত্বারিংশঃ	47th	সপ্তচত্বারিংশঃ
48	৪৮	আট্‌চল্লিশ্	অষ্টচত্বারিংশঃ	48th	অষ্টচত্বারিংশঃ
49	৪৯	ঊনপঞ্চাশ্	একোনপঞ্চাশঃ	49th	একোনপঞ্চাশঃ
50	৫০	পঞ্চাশ্	পঞ্চাশঃ	50th	পঞ্চাশঃ
51	৫১	একান্ন	একপঞ্চাশঃ	51st	একপঞ্চাশঃ
52	৫২	বাঁওয়ান্ন	দ্বিপঞ্চাশঃ	52d	দ্বিপঞ্চাশঃ
53	৫৩	ত্ৰিপান্ন	ত্রিপঞ্চাশঃ	53d	ত্রিপঞ্চাশঃ
54	৫৪	চৌয়ান্ন	চতুঃপঞ্চাশঃ	54th	চতুঃপঞ্চাশঃ
55	৫৫	পঞ্চান্ন	পঞ্চপঞ্চাশঃ	55th	পঞ্চপঞ্চাশঃ
56	৫৬	ছাপান্ন	ষট্‌পঞ্চাশঃ	56th	ষট্‌পঞ্চাশঃ
57	৫৭	সাতান্ন	সপ্তপঞ্চাশঃ	57th	সপ্তপঞ্চাশঃ
58	৫৮	আটান্ন	অষ্টপঞ্চাশঃ	58th	অষ্টপঞ্চাশঃ
59	৫৯	ঊন্‌ষাঠি	ঊনষষ্টি	59th	ঊনষষ্টিতমঃ
60	৬০	ষাঠি	ষষ্টি	60th	ষষ্টিতমঃ
61	৬১	একষষ্টি	একষষ্টি	61st	একষষ্টিতমঃ
62	৬২	বামষ্টি	দ্বিষষ্টি	62d	দ্বিষষ্টিতমঃ
63	৬৩	ত্ৰেযষ্টি	ত্রিষষ্টি	63d	ত্রিষষ্টিতমঃ
64	৬৪	চৌষষ্টি	চতুষষ্টি	64th	চতুষষ্টিতমঃ
65	৬৫	পয়ষষ্টি	পঞ্চষষ্টি	65th	পঞ্চষষ্টিতমঃ
66	৬৬	ছেষষ্টি	ষট্‌ষষ্টি	66th	ষট্‌ষষ্টিতমঃ
67	৬৭	সাত্‌ষষ্টি	সপ্তষষ্টি	67th	সপ্তষষ্টিতমঃ
68	৬৮	আট্‌ষষ্টি	অষ্টষষ্টি	68th	অষ্টষষ্টিতমঃ
69	৬৯	ঊনসত্তর্	ঊনসপ্ততি	69th	ঊনসপ্ততিতমঃ
70	৭০	সত্তর্	সপ্ততি	70th	সপ্ততিতমঃ

FIGURES.		CARDINAL NUMBERS.		ORDINAL NUMBERS.	
		<i>Bengali.</i>	<i>Sanscrit.</i>	ORDER.	<i>Sanscrit.</i>
71	৭১	একাত্তর	একসপ্ততি	71st	একসপ্ততিতমঃ
72	৭২	বাঁয়াত্তর	দ্বিসপ্ততি	72d	দ্বিসপ্ততিতমঃ
73	৭৩	ত্রেয়াত্তর	ত্রিসপ্ততি	73d	ত্রিসপ্ততিতমঃ
74	৭৪	চৌয়াত্তর	চতুঃসপ্ততি	74th	চতুঃসপ্ততিতমঃ
75	৭৫	পচাত্তর	পঞ্চসপ্ততি	75th	পঞ্চসপ্ততিতমঃ
76	৭৬	ছেয়াত্তর	ষট্‌সপ্ততি	76th	ষট্‌সপ্ততিতমঃ
77	৭৭	সাতাত্তর	সপ্তসপ্ততি	77th	সপ্তসপ্ততিতমঃ
78	৭৮	আটাত্তর	অষ্টসপ্ততি	78th	অষ্টসপ্ততিতমঃ
79	৭৯	ঊন আশী	একোনাশীতি	79th	একোনাশীতিতমঃ
80	৮০	আশী	অশীতি	80th	অশীতিতমঃ
81	৮১	একাশী	একাশীতি	81st	একাশীতিতমঃ
82	৮২	বিরাশী	দ্ব্যাশীতি	82d	দ্ব্যাশীতিতমঃ
83	৮৩	ত্রিরাশী	ত্র্যাশীতি	83d	ত্র্যাশীতিতমঃ
84	৮৪	চৌরাশী	চতুরাশীতি	84th	চতুরাশীতিতমঃ
85	৮৫	পচাশী	পঞ্চাশীতি	85th	পঞ্চাশীতিতমঃ
86	৮৬	ছেয়াশী	ষট্‌শীতি	86th	ষট্‌শীতিতমঃ
87	৮৭	সাতাশী	সপ্তাশীতি	87th	সপ্তাশীতিতমঃ
88	৮৮	আটাশী	অষ্টাশীতি	88th	অষ্টাশীতিতমঃ
89	৮৯	ঊননয়	একোনবতি	89th	একোনবতিতমঃ
90	৯০	নই	নবতি	90th	নবতিতমঃ
91	৯১	একানই	একনবতি	91st	একনবতিতমঃ
92	৯২	বিরানই	দ্বিনবতি	92d	দ্বিনবতিতমঃ
93	৯৩	ত্রিরানই	ত্রিনবতি	93d	ত্রিনবতিতমঃ
94	৯৪	চৌরানই	চতুর্নবতি	94th	চতুর্নবতিতমঃ

FIGURES.		CARDINAL NUMBERS.		ORDER.	ORDINAL NUMBERS.
		Bengálí.	Sanscrit.		Sanscrit.
95	৯৫	পচানই	পঞ্চনবতি	95th	পঞ্চনবতিতমঃ
96	৯৬	ছেয়ানই	ষন্নবতি	96th	ষন্নবতিতমঃ
97	৯৭	সাতানই	সপ্তনবতি	97th	সপ্তনবতিতমঃ
98	৯৮	আটানই	অষ্টনবতি	98th	অষ্টনবতিতমঃ
99	৯৯	নিরানই	একোনশত	99th	একোনশততমঃ
100	১০০	শত	শত	100th	শততমঃ
1000	১০০০	সহস্র	সহস্র	1000th	সহস্রতমঃ

THE DAYS OF THE MONTH.

352. A particular form of Cardinal Numbers is expressly employed to designate the days of the month.

পহিলা <i>the first day.</i>	তেরুশি <i>the thirteenth day.</i>
দোসরা <i>the second day.</i>	চতুর্শি <i>the fourteenth day.</i>
তেসরা <i>the third day.</i>	পোনেকশি <i>the fifteenth day.</i>
চৌঠা <i>the fourth day.</i>	শোল্লুশি <i>the sixteenth day.</i>
পাঁচুশি <i>the fifth day.</i>	সতেরুশি <i>the seventeenth day.</i>
ছুঁশি <i>the sixth day.</i>	আঠারুশি <i>the eighteenth day.</i>
সাতুশি <i>the seventh day.</i>	উনীশা <i>the nineteenth day.</i>
আচুশি <i>the eighth day.</i>	বিশা <i>the twentieth day.</i>
নওশি <i>the ninth day.</i>	একুইশা <i>the twenty-first day.</i>
দশুশি <i>the tenth day.</i>	বাইশা <i>the twenty-second day.</i>
এগারুশি <i>the eleventh day.</i>	তেইশা <i>the twenty-third day.</i>
বারুশি <i>the twelfth day.</i>	চব্বিশা <i>the twenty-fourth day.</i>

পচিশা <i>the twenty-fifth day.</i>	ঔনবিশা <i>the twenty-ninth day.</i>
ছাষিশা <i>the twenty-sixth day.</i>	ত্রিশা <i>the thirtieth day.</i>
সাতাইশা <i>the twenty-seventh</i> <i>day.</i>	একত্রিশা <i>the thirty-first day.</i>
আঠাইশা <i>the twenty-eighth</i> <i>day.</i>	বত্রিশা <i>the thirty-second day.</i>
	তেরত্রিশা <i>the thirty-third day.</i>

353. Remark, that the Ordinal sign ঐ is always pronounced like ই ing.

354. The learner must be prepared to find occasional deviations in the orthography of Bengálí words; and particularly in the numerals. In this respect many anomalies are every day met with; but these generally arise from the indiscriminate use of শ, ষ and স; or from the different modes by which the diphthongs may be represented. The Sanscrit Cardinal and Ordinal Numbers being seldom employed by the vulgar, and the orthography being established, are rarely misspelt.

355. When the Sanscrit Ordinal Numbers প্রথম, দ্বিতীয়, তৃতীয় and চতুর্থ qualify a feminine noun, they take আ after them; as প্রথমা; and all others, from five to a thousand inclusive, assume ঐ; as পঞ্চমী, &c., thus according with the analogy of other adjectives. See Rules 118 and 119.

356. The superlative sign তমঃ may be optionally employed from the *nineteenth* to the *fifty-eighth* of the Sanscrit Ordinal Numbers; but the usual way by which they are represented has been followed in the foregoing columns.

OF COLLECTIVE NUMBERS.

357. The number *ten* being multiplied by itself, and the product being again multiplied by *ten*; and the same process being repeated till the amount is one thousand trillions, the sums so obtained are denominated as beneath.

দশ <i>ten.</i>	যথ <i>a billion.</i>
শত <i>a hundred.</i>	মহাযথ <i>X billions.</i>
সহস্র <i>a thousand.</i>	শত্ৰী <i>C billions.</i>
অযুত <i>X thousand.</i>	মহাশত্ৰী <i>a thousand billions.</i>
লক্ষ <i>C thousand.</i>	হাহা <i>X thousand billions.</i>
নিযুত <i>a million.</i>	মহাহাহা <i>C thousand billions.</i>
কোটি <i>X millions.</i>	ধূল <i>a trillion.</i>
অবুদ <i>C millions.</i>	মহাধূল <i>X trillions.</i>
মহাঅবুদ <i>a thousand millions.</i>	অক্ষোহিণী <i>C trillions.</i>
পদ্ম <i>X thousand millions.</i>	মহাঅক্ষোহিণী <i>a thousand tril-</i>
মহাপদ্ম <i>C thousand millions.</i>	<i>lions.</i>

358. The above collective numbers are rather an object of curiosity than of real utility; and their powers are in some instances occasionally explained rather differently; thus পদ্ম is sometimes represented to be *X billions*.

359. কড়ী *a score*, is often used instead of বিশ *twenty*.

360. Reduplicatives are formed by subjoining গুণ *a twist, fold*, to any Sanscrit cardinal number; as দ্বিগুণ *two-fold*.

OF FRACTIONAL NUMBERS.

361. Quarter and half parts of any whole number are thus denoted. If a quarter more than one of the units of any number is to be expressed, the word *সওয়া* is prefixed to it; as *সওয়া দুই* *two and a quarter* ($2\frac{1}{4}$). If a half more *সারি* is used; as *সারি চারি* *four and a half* ($4\frac{1}{2}$); but if three quarters is to be expressed, as in *four and three quarters* ($4\frac{3}{4}$), they then say *a quarter less than five*. Thus *পৌনে পাঁচ* is *four and three quarters* ($4\frac{3}{4}$).

362. But if *সারি*, *সওয়া*, and *পৌনে* are employed with *শত* *a hundred*, or *সহস্র* *a thousand*, these last are taken as whole numbers, and the compound will therefore imply a half more, or a quarter more or less than the hundred or the thousand; as *সওয়া শত* *a hundred and a quarter* (125), *পৌনে শত* *a quarter less than a hundred* (75).

363. *পোয়া* by itself implies a quarter; *অর্ধ* or *অর্ধেক* is a half ($\frac{1}{2}$); *দেড়* *one and a half* ($1\frac{1}{2}$); *আড়াই* *two and a half* ($2\frac{1}{2}$); and these are to be considered as used in an absolute sort of way.

364. In the common concerns of business it is seldom that any number requires to be divided into more than sixteen fractions; in consequence the *আনা* or sixteenth part of a rupee is assumed to denominate Fractional Numbers; thus *তিন্ আনা* implies $\frac{3}{16}$ ths, *নয়্ আনা* $\frac{9}{16}$ ths, &c. If any more
minute

minute fraction is required, as $\frac{1}{4}$, it is only necessary to say
পোয়া আনা *a quarter ānā*.

OF THE DIVISIONS OF MONEY.

4 কড়ি (<i>cowries</i>)	make	1 গুণ্ডা
5 গুণ্ডা	=	1 বুড়ি or দাম্ভি
20 গুণ্ডা	=	1 পণ্
4 পণ্	=	1 আনা or চোঙ্ or দাম্
16 পণ্	=	1 কাহন্ = 4 আনা
16 আনা	=	1 টাকা (<i>rupee</i>).

365. Petty disbursements are of course kept in কড়ি, গুণ্ডা, &c., and the highest denomination of such accounts is the কাহন্, which is equal to the fourth part of a rupee; and such accounts are superscribed with the word কড়ি *cowry*, and are termed কাঁচা *crude*.

366. The other species of accounts is termed পাঁকা *ripe* or *perfect*, and has the word তর্কা *cash* written over it. In these the rupee is the highest denomination.

367. সিকা is the denomination of the fourth part of the nominal value of the rupee.

368. Whatever is bought or sold by tale, is reckoned by the পণ্ and গুণ্ডা.

OF WEIGHTS.

8 রতি	make	1 মাসা
10 মাসা	=	1 তোলা
4 তোলা	=	1 চটাক্
4 চটাক্	=	1 পোয়া
4 পোয়া	=	1 সের্
40 সের্	=	1 মোন্

369. *Note.* The রতি in the above table averages nearly two grains and a quarter.

OF SUPERFICIAL MEASURES.

3 যব্ (<i>barley corns</i>)	make	1 অঙ্গুলি (<i>finger's breadth</i>)
4 অঙ্গুলি	=	1 মুঠ্ (<i>hand's breadth</i>)
3 মুঠ্	=	1 বিঘত্ (<i>span</i>)
2 বিঘত্	=	1 হাত্ (<i>cubit</i>)
4 হাত্	=	1 ধনু (<i>fathom</i>)
2000 ধনু	=	1 ফ্রোশ্ (<i>cross</i>)
4 ফ্রোশ্	=	1 যোজন্

OF MEASURES OF CAPACITY.

4 রেব্	make	1 পালি, or দোন্, or দ্রোণ্, or পসরি
4 দ্রোণ্	=	1 আঢ়ি
5 আঢ়ি	=	1 সলি
4 সলি	=	1 বিষ্
16 বিষ্	=	1 পৌর্টি

Note. The রেব্ is about a *sēr* and a quarter.

OF

OF MEASURES OF TIME.

370. The time it requires to pronounce ten long syllables deliberately is = 1 প্রাণ্

6 প্রাণ্ = 1 পল্

60 পল্ = 1 দণ্ড

60 দণ্ড = 1 দিন (day)

7 দিন = 1 সপ্তাহ (week)

OF THE DAYS OF THE WEEK.

371. The days of the week, like those of our own language, are named after the planets ; the word বার *a day* being subjoined.

রবিবার্	Sunday,	from	রবি	the Sun.
সোম্বার্	Monday,	—	সোম্	the Moon.
মঙ্গল্বার্	Tuesday,	—	মঙ্গল্	Mars.
বুধ্বার্	Wednesday,	—	বুধ্	Mercury.
বৃহস্পতিবার্	Thursday,	—	বৃহস্পতি	Jupiter.
শুক্রবার্	Friday,	—	শুক্র	Venus.
শনিবার্	Saturday,	—	শনি	Saturn.

372. From sun-rise to sun-set is the length of the day, and is called দিন্মান্ ; and from sun-set to sun-rise is considered as the night, and is termed রাশিমান্ . Each of these divisions is subdivided into four equal parts, called প্রহর্ watches, which of course

course vary in length with the seasons ; and must average, one season with another, at three hours.

OF THE NAMES OF THE MONTHS.

373. The Hindu months are solar, and take their names from the constellations which the Sun is conceived to pass through in his annual course. In consequence each month commences at the moment of the Sun's actual entrance (সংক্রান্তি) into any sign. There is not only a little annual variation arising from the precession of the Equinoxes, as well as an uncertainty in the commencement of the month, from the Sun's longer or shorter stay in any particular sign. The commencement of their months is from the ninth to the thirteenth of ours.

বৈশাখ	} Beginning from the 9th to the 13th of	April.	কার্ত্তিক	} Beginning from the 9th to the 13th of	October.
জ্যৈষ্ঠ		May.	অগ্রহায়ণ		November.
আষাঢ়		June.	পৌষ		December.
শ্রাবণ		July.	মাঘ		January.
ভাদ্র		August.	ফাল্গুন		February.
আশ্বিন		September.	চৈত্র		March.

374. Each month is divided in two parts. From the change to the full moon is called শুক্ল পক্ষ, or the *bright half*; and from the full moon to the change is termed কৃষ্ণপক্ষ, or the *dark half*.

375. তিথি is the term for a lunar day.

OF THE CONTRACTIONS OF CURRENT WORDS.

376. Many words which are in very common use, are contractedly written in letters and papers of business, to save time. The first syllable, with the nasal sign subjoined, is the mode by which the contraction is made. As they are mostly foreign words, the original of each is subjoined. A. implies *Arabick*, P. *Persian*, H. *Hindoostány*.

ই°	for	ইস্তক্ (H. استك) <i>from this, beginning with.</i>
কি°	—	কিম্মৎ (A. قسمت) <i>a village, or division.</i>
—	—	কিস্তি (P. کشتی) <i>a boat.</i>
—	—	কিস্তিবন্দি (قسطبندی) <i>a rent-roll; an agreement to pay by instalments.</i>
চা°	—	চালান্ <i>an invoice.</i>
—	—	চাকর (P. چاکر) <i>a servant.</i>
জা°	—	জামিন্ (ضامن) <i>a surety, or security.</i>
জো°	—	জোড়া (H. جورا) <i>a pair, or suit of any thing.</i>
জি°	—	জিম্মে (A. ذمه) <i>in trust, or in charge (of).</i>
—	—	জিনিস্ (A. جنس) <i>goods.</i>
ন°	—	নগদ (A. نقد) <i>ready money.</i>
ত°	—	তরফ্ (A. طرف) <i>a side, towards.</i>
তা°	—	তালুক্ (A. تعلق) <i>a talook, or zemindary.</i>
—	—	তারিখ্ (A. تاريخ) <i>the date, or day of the month.</i>
দ°	—	দর (H. در) <i>price, or value.</i>

দ°	for	দকন্ (P. درون) <i>an account.</i>
প°	—	পর্গনা (P. پرگنه) <i>a part of a zilla, or province.</i>
পা°	—	পাইক্ (P. پيك) <i>a footman, or courier.</i>
পে°	—	পেয়াদা (P. پیاده) <i>a footman, or messenger.</i>
বা°	—	বাবৎ (A. بابت) <i>an account (of); belonging to.</i>
ম°	—	মণ্ডল্ <i>a mundul, or chief person in a village.</i>
মা°	—	মাহ্ (P. ماه) <i>the moon, a month.</i>
—	—	মারফৎ (A. معرفت) <i>by the hands (of).</i>
—	—	মহাম্মদ (A. محمد) <i>Muhammad.</i>
মে°	—	<i>the English Mr.</i>
মো°	—	মোকাম্ (A. مقام) <i>a place, prefixed to the name of any place.</i>
লা°	—	লাগাইৎ <i>ending with, up to this date.</i>
সা°	—	সাকিন্ (A. ساکن) <i>an inhabitant.</i>
হা°	—	হাওয়ালাৎ (A. حوالات) <i>to the care (of).</i>

OF THE JUNCTION OF LETTERS.

377. The rules which guide the junction of letters in the composition of words, are generally those which take precedence of all others ; but as they are often altogether neglected, and are not requisite for the learner at his outset in the language, though indispensable for his ultimately having a thorough knowledge of it, they have been reserved for explanation to the conclusion of this work, that unnecessary difficulties might not obstruct his progress at the commencement.

OF THE JUNCTION OF VOWELS.

378. There are two divisions of the subject, namely, the junction of Vowels and Diphthongs, and that of Consonants. Vowels and Diphthongs are either *Similar* or *Dissimilar*.

OF THE JUNCTION OF SIMILAR VOWELS.

379. Similar vowels are those pronounced by the same organ ; as অ and আ ; ই and ঐ ; উ and ঊ ; ঈ and ঑ ; ঔ and ঑.

380. When any two of the foregoing vowels meet, as the final letter of one word and the initial of another, they should coalesce, and form in every case but one long vowel. Thus

two

two long আ will after combination be but one long আ, and two short ones will make, in the same way, one long one ; so বিনা and অপরাধে coalesce into বিনাপরাধে .

Examples.

অ and অ	}	make আ ā	ই and ই	}	make ই ī
অ — আ			ই — ঐ		
আ — অ			ঐ — ই		
আ — আ			ঐ — ঐ		

OF THE JUNCTION OF DISSIMILAR VOWELS.

381. Dissimilar Vowels are those which are pronounced by different organs ; as ই and অ ; or উ and অ, &c.

382. When any vowel but অ or আ opens on a dissimilar vowel, it is changed to its own semi-vowel ; thus in যদি and অপি the ই of যদি is changed to য, which is the semi-vowel of ই : Examp. যদপি .

EXAMPLES OF THE CHANGES OF THE VOWELS TO THEIR SEMI-VOWELS BEFORE DISSIMILAR VOWELS.

ই	or	ঐ	becomes	য	as in	প্রবৃত্ত	from	প্রতি	and	উত্তর
ঊ	—	ঋ	—	ব	—	মন্বত্তর	—	মনু	—	অত্তর
ঌ	—	৐	—	র	—	পিতৃ	—	পিতৃ	—	অর্থ
৑	—	৒	—	ল	—	লনুবন্ধ	—	ও	—	অনুবন্ধ

OF THE CHANGES OF THE DIPHTHONGS TO THEIR
SEMI-VOWELS BEFORE DISSIMILAR VOWELS.

383. When the diphthongs ং, ও, ঐ and ঔ open on a dissimilar vowel, they are respectively changed as follows.

Examples.

ং	becomes	অয়্	as in	নয়ন	from	নে	and	অন
ও	—	অব্	—	ভবতি	—	ভো	and	অতি
ঐ	—	আয়্	—	নায়ক	—	নৈ	and	অক
ঔ	—	আব্	—	তাবিহ	—	তো	and	ইহ

OF THE FORMATION OF DIPHTHONGS.

384. When the vowel অ or আ is immediately followed by ই, উ, ং or ঔ, the two combine and form a diphthong.

Examples.

অ or আ before	{	ই or ঐ forms ং as in তবেদ° from তব and ইদ°
		উ or ঔ — ও — গদৌদক — গদৌ and উদক
		ং — ঐ — তবৈষ — তব and ঐষ
		ঔ — ঔ — তবৌদন — তব and ঔদন
অ or আ before	{	ঋ or ॠ forms অব্ as in তবর্ষি from তব and ঋষি
		৞ or ঙ — অল্ — তবল্কার — তব and ৞কার

385. *Note*, that these Rules 382, 383, and 384, are seldom employed in Bengálí except for the purposes of etymology, and very rarely in the composition of words.

Of গুণ CONVERSION, and বৃদ্ধি AUGMENTATION.

386. For the sake of conciseness, Sanscrit grammarians have invented the terms গুণ *Conversion* and বৃদ্ধি *Augmentation*, to mark the following changes in the first syllables of roots and words, which most commonly occur when a root is formed into a word, or when a word has a termination added to it.

Examples.

গুণ is the change of $\left\{ \begin{array}{l} ই \text{ or } ঐ \text{ to } এ, \text{ as when } বিদ্ \text{ becomes } বেদ \\ উ — ঊ — ও, \text{ — } দুষ \text{ — } দৌষ \\ ঋ — ॠ — অর্, \text{ — } নৃত \text{ — } নর্তক \\ ঳ — ঴ — অল্, \text{ See Rule 22.} \end{array} \right.$

বৃদ্ধি is the change of $\left\{ \begin{array}{l} অ \text{ to } আ, \text{ as when } কন্ম \text{ becomes } কাম \\ ই, ঐ \text{ or } এ — ঐ, \text{ — } শিব্ \text{ — } শৈব \\ উ, ঊ — ও — ঔ, \text{ — } সুভদ্র \text{ — } সৌভদ্র \\ ঋ, ॠ — অর্ — আর্ — মৃগ্ \text{ — } মার্গ \\ ঳, ঴ — অল্ — আল্, \text{ See Rule 22.} \end{array} \right.$

OF THE JUNCTION OF CONSONANTS.

387. The alphabet contains two classes of letters, which have been denominated *Surds* and *Sonants*, i. e. *sharps* and *flats*.

SURDS.

ক, খ; চ, ছ; ট, ঠ; ড, ঢ; প, ফ; শ, ষ, জ.

388. The above list contains all the *Surds*. The remainder of the alphabet, including the whole of the vowels and the rest of the consonants, consists of *Sonants*.

389. Though the letter হ *ha* is a *Surd*, it comes under the rules of the *Sonants*, owing to its affinity to a vowel.

390. The principle upon which this division of the alphabet is founded, is not arbitrary; for it will be found that no *Surd* can be pronounced without a vowel; while every *Sonant* consonant is preceded by a sort of murmuring sound, sufficient to indicate the letter which is about to be uttered.

Note. That the third and fourth letters of each of the first five classes of consonants in page 1, are the corresponding *Sonants* of the first and second letters, which are *Surds*:
Examp. ণ is the *Sonant* of ক; and ঘ of খ.

391. When any word ending in a *Surd* opens on a word beginning with a *Sonant*, the former is changed to its own *Sonant*, and the words generally coalesce; thus জীবৎ and দশা make জীবদশা.

392. When

392. When any word ending in a *Sonant* opens on a word beginning with a *Surd*, the former is changed to its own *Surd*, and the two words generally coalesce ; thus উৎ and ঐব make উদেব .

OF ONUSWĀRÖH.

393. The letter °, or *Onuswārōh*, when followed by a vowel in composition, should be written ঞ ; thus স° and আঁ make সন্না .

394. When the letter °, or *Onuswārōh*, opens on a letter of the five classes, it may be changed to the respective nasal of the class ; as when কি° and বর make কিঙ্কর .

OF BISÖRGÖH.

395. The character °, or *Bisörgōh*, is susceptible of three changes under certain circumstances.

396. *First*, when followed by any *surd* letter, it is changed to ঞ্ ; as when ব্হ° and পতি make ব্হপ্তি .

397. *Second*, ° *Bisörgōh* is changed to ও ō, when preceded by the inherent vowel, and followed by any *sonant* letter ; as when মন° and রথ make মনৌরথ .

398. *Third*, ° *Bisörgōh* is changed to ঞ্ when preceded by any vowel but অ, or আ, and followed by a *sonant* letter ; as when মনু° and গত become মনুগত .

OF MISCELLANEOUS RULES.

399. If two aspirated consonants should meet according to Rules 391 and 392, the first must be changed to its own unaspirated letter.

400. ক, চ, ট, and প, when they open on a nasal, are occasionally changed to their own nasals, instead of to Sonants (Rule 391); as when বাক্ and ময় make বাঙময়.

401. Any Dental letter opening on a Palatick or a Cerebral, must be changed to a *Palatick*, or a *Cerebral*: Examp. অন্যৎ and ঢ make অন্যঢ়; and তৎ and জনে make তজ্জনে.

402. When a dental letter opens on the letter ল, it should be changed to ল: Examp. সৎ and সোক make সল্লোক.

403. ঙ, ঞ, ন when silent at the end of a word, and preceded by a short vowel and followed by a word commencing with a short vowel, should be doubled; thus রাজ and নিতি make রাজনিতি.

404. The letter ছ, when beginning a word and preceded by a word terminating in a short vowel, should be doubled; thus বৃক্ষ and ছায়া make বৃক্ষছায়া. See Rule 392.

405. A letter over which a রেফ is written may be optionally doubled; thus it is correct either to write পূৰ্ষ or পূর্ব; though custom has established that it should be generally doubled.

406. The letter न् is both the Dental and Labial sibilant ; न् is the Palatick, and ष the Cerebral and Guttural ; that is when न् opens on a palatick, cerebral, or guttural letter, it must be changed in due order to the sibilant of the same class ; as when कम् and चिन् become कश्चिन्, where the letter न् has been converted into the palatick न्, to agree with the palatick च of चिन्.

407. Further, the letter न् is convertible into ष when preceded by any semi-vowel, the aspirate, or any vowel but अ or आ.

408. The letter ण is generally substituted for न्, when in the same word it is preceded by र, or ष ; but not if the न् should be silent at the end of a word : Examp. कृ do, and अन, make करण the act of doing.

The subject of the junction of letters is generally treated at much greater length in Sanscrit grammars, and in rather a perplexing way to beginners ; an attempt has been made above to simplify the subject, and to reduce it to general principles, by avoiding the use of the technicalities in which it is usually involved.

OF DERIVATION.

409. As the Bengálí language is so pure an offspring from the Sanscrit, the rules of derivation, if all were to be given, would be almost infinite ; but the intention here is to give the rules for the formation of the most common words.

410. The subject divides itself naturally under three heads, viz. *first*, Nouns verbal, concrete and abstract ; *second*, Adjectives ; and *third*, Patronymicks and Gentiles.

OF VERBAL NOUNS.

411. অন is added to a root converted by গুণ (see Rule 386) to form verbal nouns, implying the act of whatever the root expresses : Examp. করণ *the act of doing*, from কৃ *do*, and অন.

412. তি and য়া, when subjoined to a root, form nouns implying the result of any action ; as কৃতি *the act, or thing done*, cm কৃ *do* ; and বিদ্যা *knowledge*, from বিদ *know*.

413. অা forms nouns when subjoined to a root, which often imply the result of an action ; as ইহা *search*, from ইহ *seek* ; but occasionally the noun formed by it has a more general acceptation, as in জরা *old age*, from জ *waste away* ; and তারা *a star*, from ত *pass*.

OF

OF CONCRETE NOUNS.

414. ত্ৰি is added to a root *converted* by গুণ to form a concrete noun implying an agent ; as কৰ্ত্তা *a doer, maker or agent*, from কৃ *do*.

Note. When words formed by ত্ৰি are in a state of composition, this termination takes the form ত্ৰ or *crude form* ; as when কৰ্ত্তৃত্ব *agency* is formed from কৰ্ত্তা *an agent*.

415. অক *m.* ইকা *fem.* when added to roots *augmented* by বৃদ্ধি (see Rule 386) form concrete nouns implying agency ; as কাৰক *who causes to do*, from কৃ *do*.

416. ঐ *m.* ইনী *fem.* are terminations added to roots *augmented* by বৃদ্ধি to form nouns of agency, as বাদী *m.* বাদিনী *fem.* *a speaker*, from বদ *speak*.

417. অক *m.* অকী *fem.* are likewise added to roots *converted* by গুণ to form concrete nouns of agency, as রক্তক *m.* *a washerman*, রক্তকী *fem.* *a washerman's wife*, from রক্ত *colour*.

418. কার *m.* কারী *fem.* are likewise terminations deduced from কৃ *do*, and added to nouns to form concrete epithets ; as কৰ্ম্মকার *a blacksmith*.

419. য is added to roots *converted* by গুণ to form nouns implying the instrument or vessel by which any act is accomplished ; as নেত্র *the eye*, from নী *to lead* ; শ্রোত্র *the ear*, from শ্রু *hear*.

OF

OF ABSTRACT NOUNS.

420. Abstract nouns are formed, as in our own language, from those which are concrete and from adjectives, by terminations, which are equivalent to *-ness, -hood, -head, -ity, &c.*

421. ত্ব *n.* and ত্বা *fem.* are added to concrete nouns to form abstract substantives ; as কবি *a poet*, makes কবিত্ব and কবিত্বা *poetry*.

Note. The abstract termination ত্ব being neuter in Sanscrit, the noun formed from it cannot properly be used in a personified sense. See Rule 67.

422. য when added to a noun *augmented* by বৃদ্ধি forms abstract nouns ; as কাব্য *poetry*, from কবি *a poet*.

OF ADJECTIVES.

423. অ *m.* আ *fem.* form adjectives, but the অ of the masculine is generally dropped in Bengálí, though retained in Sanscrit : Examp. নিম্মল্ *m.* নিম্মলা *fem.* *pure, immaculate.*

424. অ *m.* ঐ *fem.* are terminations of frequent occurrence with adjectives ; but generally the অ of the masculine is altogether dropped in Bengálí, though retained in Sanscrit : Examp. সুন্দর্ *m.* সুন্দরী *fem.* *beautiful.* See Rule 119.

425. অ *m.* ঐ *fem.* when joined to nouns whose first syllable have been *augmented* by বৃদ্ধি, form adjectives with a meaning implying a relationship to what the noun implies ; thus সামুদ্র *marine*, from সমুদ্র *the sea*.

426. *ঐ m. ইনী fem.* are likewise added to nouns, to imply the being possessed of what the noun signifies; thus *কামী m. কামিনী fem. lustful*, from *কাম lust*. See Rule 120.

427. *বান্ m. বতী fem.* } These terminations form adjectives
মান্ m. মতী fem. } denoting the possession of what the noun they are added to implies.

Examples.

পূণ্যবান্ m. পূণ্যবতী fem. holy, from *পূণ্য holiness*.

বুদ্ধিমান্ m. বুদ্ধিমতী fem. intelligent, from *বুদ্ধি intellect*.

428. *ইক্ m. ইকী fem.* are added to nouns *augmented* by *বৃদ্ধি*, to denote the possession of what the noun implies; as *ধার্মিক m. ধার্মিকী fem. pious*, from *ধর্ম piety*.

429. *ইয় m. ইয়া fem.*

ঐয় m. ঐয়ী fem.

এয় m. এয়া and এয়ী fem.

য় m. য়া fem.

} These terminations are added to nouns to form adjectives implying some kind of relationship, either general or

particular, with the word which they qualify. The words to which they are added are often augmented by *বৃদ্ধি*; as *পৌরুষেয় male*, from *পুরুষ a man*.

430. *ইচ্ছু* } These terminations are often found joined to
আলু } roots and nouns, to form adjectives denoting the having a tendency to what they imply.

Examples.

সহিচ্ছু having a tendency to suffer : patient, from *সহ bear*.

দয়ালু compassionate, from *দয়া pity*.

431. *বর*

431. বর } Both these terminations form adjectives when
 ও } added to roots.

Examples.

ঈশ্বর *powerful : a lord*, from ঈশ *be powerful*.

ভিক্ষু *wistful : a beggar*, from ভিক্ষ *beg*.

OF PATRONYMICKS.

432. Words which denominate any person from his ancestor, or any thing from that from which it is produced, are made by *augmenting* their first syllable by বৃদ্ধি, see Rule 386, and sometimes subjoining ই or য়, when the word does not end with the inherent vowel অ.

Examples.

মনু makes মানব *a descendant of MANU*.

দেবদত্ত — দৈবদত্তি *a son of DEVADATTA*.

ইন্দ্র — ইন্দ্রা *relating to INDRA*.

OF GENTILES.

433. The names of the races of mankind, deduced from their country, are formed by subjoining either ই or য় to the end of the name of their respective countries, which are *augmented* in the first syllable by বৃদ্ধি. See Rule 386.

434. If the name of the country ends in অ, আ, ও or উ, the termination ঈ is added.

Examples.

Examples.

চীন *China*, makes চৈনী *a Chinese*.

মগধ *Behar*, — মগধী *a native of BEHAR*.

435. But if the name of the country terminates in ঐ, the letter য় must be subjoined.

Example.

কাশী *the city of BENARES*. কাশীয় *an inhabitant of BENARES*.

436. The preceding rules relate entirely to words of Sanscrit origin; but the following remarks apply to those which are formed in a way peculiar to this language.

437. When the mutual performance of the same thing is to be described, the verbal noun mentioned in Rule 235 is reduplicated, and the letter ই is substituted for the final অ of the last member of the compound.

Examples.

কাটাকাটি *a mutual cutting*, from কাটা *a cutting*.

ধরাধরি *a mutual seizing*, — ধরা *a seizing*.

মারামারি *a mutual beating*, — মারা *a beating*.

438. Nouns are reduplicated after the same analogy.

Examples.

কানাকানি *ear to ear*, from কান্ *the ear*.

মুখামুখি *face to face*, — মুখ্ *the face*.

439. A sound of no meaning is often made to rhyme with a word to denote such things as generally accompany it.

Example.

জল্‌টল্‌ *water, &c. from জল water.*

440. A syllable is often reduplicated to imply the imitation of sound.

Examples.

ঝন্‌ঝন্‌ *any pattering sound.* ঠন্‌ঠন্‌ *the tinkling of bells.*

The following example will shew how such reduplicated words are used.

Example.

অবিশ্রান্ত পড়ে চোটে করে হানাহানি ।

ঝন্‌ঝন্‌ ঠন্‌ঠন্‌ শব্দ মাত্র শুনি ॥

“ *Wounds fall without ceasing and inflict reciprocal gashes ;*

“ *I hear only the din and clashing sound of the battle.*”

OF COMPOUND WORDS.

441. By the rules of Sanscrit grammar retained in this language, words may be compounded with one another ; the last word only having the sign of the case. Such compounds are divided into six classes.

Of the FIRST CLASS, or অব্যয়ীভাব .

442. Compounds of this class are formed by putting an indeclinable word before a noun ; and such compounds have the force of an adverb.

Examples.

যথাশক্তি *to the utmost*, from যথা *as*, and শক্তি *power*.
 যাবজ্জীবন *for life*, — যাবৎ *during*, — জীবন *life*.

Of the SECOND CLASS, or উৎপুঙ্খ .

443. This class of compounds may be divided into three kinds. *First*, Such as result from the combination of two nouns.

Example.

রাজাঙ্গা *a royal order*, from রাজা *a king*, and আঙ্গা *an order*.

Second, Such as have a participle for the last member of the compound.

Example.

দেবদত্ত *god-given*, from দেব *a god*, and দত্ত *given*.

Third, When the last member of the compound is either a concrete noun, or a modified root only used for this purpose, and having the force of a present participle.

Examples.

অগ্রগামী *before-going : preceding*, from অগ্র *before*, and গামী *going*.

অগ্রগ *before-going : preceding*, from অগ্র *before*, and গ *going*.

Of

Of the THIRD CLASS, or বিন্দু.

444. This species of compound is merely a collection of nouns all in the same case, but from which the copulative, that is equivalent to our *and*, has been rejected.

Example.

অত এব পুতলিকার কণ্ঠ গলা হস্ত পাদেৰ জন অলঙ্কার গড়িয়া
পরাই ।

“ *For which reason, having formed ornaments for the ears -neck -hands -feet of the image, he decorated it with them.*”

Of the FOURTH CLASS, or দ্বিগু.

445. A compound of this class is always preceded by a numeral, which gives the idea of an aggregate number of whatever the noun implies, equal to the value of the numeral.

Examples.

ত্রিভুবন *the three-worlds*, from ত্রি *three*, and ভুবন *a world*.
চতুৰ্যুগ *the four-ages*, — চতুৰ্ *four*, and যুগ *an age*.

Of the FIFTH CLASS, or বহুব্রীহি.

446. This class forms compound epithets, that should agree with their nouns like adjectives.

Examples.

মৃগনয়ন *fem. fawn-eyed*, from মৃগ *a deer*, and নয়ন *an eye*.
মনোদুঃখিত *heart-pained : grieved*, from মনঃ *the mind*, and
দুঃখিত *pained*.

Of

Of the SIXTH CLASS, or कर्मधारयः.

447. Compounds of this class are made by prefixing an adjective to a noun.

Examples.

महाराजा *a great-king*, from मह॑ *great*, and राजा *a king*.

सल्लोक *good-people*, from स॑ *good*, and लोक *people*.

448. In giving the foregoing rules, conciseness has been as much sought for as was possible ; and it remains only to say, that in compounding words, all but the last word must be put in the form peculiar to Sanscrit composition, and which is generally called the natural state, or *crude form*.

Examples.

पितृ	is the crude form of	पिता
धनि	— — —	धनी
महा	— — —	मह॑
व॑	— — —	वान्
म॑	— — —	मान्

THE TERMS OF GRAMMAR.

অকর্মক্ a neuter, or intransitive verb.

অক্ষর a letter.

অক্ষরমালা the alphabet.

অক্ষিহোলা the junction of a nasal with a consonant.

অঘোষবর্ণ a sharp, or surd letter. R. 390.

অতিশয়ার্থ the frequentative, or intensive mood.

অতীতকাল the simple preterite.

অদ্যতন ভূতকাল the preterperfect tense.

অধিকরণ the locative case.

অনদ্যতন ভূতকাল the preterpluperfect tense.

অনুকরণ শব্দ an imitative word.

অনুনাসিক a nasal letter.

অনুমত্ব the imperative mood.

অনুস্বার the nasal letter (°).

অন্তিম the final letter of a word.

অন্বয় the construction of a sentence: construing.

অপত্য শব্দ a patronymick.

অপদান্ the ablative case.

অপারোক্ষভূতকাল the conditional tense.

অব্যয়শব্দ an unchangeable word, or indeclinable.

অর্ক হোলা the letter (<). R. 13.

অর্কচন্দ্র the nasal sign (°). R. 8.

অর্কিত the silent (২). R. 5.

অল্পপ্রাণ an unaspirated (letter). [class.

অসবর্ণ a letter not of the same

অসমান্ a dissimilar (vowel). R. 381.

অসমাপক ক্রিয়া a participle.

অস্মুহোলা the junction of a sibilant with a consonant.

অস্মদ্ বাচ the first person.

আগম্ the interposition of a letter.

আরম্ভার্থ *the inceptive mood.*

আশংসার্থ *the subjunctive mood.*

ইচ্ছার্থ *the optative mood.*

উচ্চারণ *pronunciation.*

উদাহরণ *an example.*

উপসর্গ *a penultimate letter.*

উপসর্গ *an inseparable preposition.*

এক বচন *the singular number.*

ওষ্ঠ্যবর্ণ *a labial letter.*

কণ্ঠ্যবর্ণ *a guttural letter.*

করণ *the instrumental case.*

কর্তৃরিবাচ্য *the active voice.*

কর্তৃর্থ শব্দ *a noun of agency.*

কর্তা *the nominative case.*

কর্তৃবাচ্য *an active verb.*

কর্ম *the accusative case.*

কর্মকর্তা *a verb where the agent and object are the same.*

কর্মণি বাচ্য *the passive voice.*

কর্ম বাচ্য *the passive verb.*

কার্ *a word subjoined to any letter ; as উকার্ the letter -t.*

ক্রিয়া *a verb.*

ক্রিয়া বাচক্ *a verbal noun.*

ক্রিয়াবিশেষণ *a verbal attributive, or adverb.*

ক্লীব্ লিঙ্গ *the neuter gender.*

ভণ্ *conversion of a vowel. R.*

386.

গুণবাচক্ *an adjective.*

গুরু *heavy or long accent.*

গৌরবোক্তি সর্ধনাম্ *pronouns of superiority.*

ঘোষবর্ণ *a flat, or sonant letter.*

R. 390.

চন্দ্র বৃন্দ *the nasal sign(°). R. 8.*

জনার্থ শব্দ *a gentile noun.*

জাতিবাচক্ *a generick name.*

জিজ্ঞাসার্থ *the interrogative.*

টীক *a comment.*

তদ্ভিৎ *a derivative word.*

তালব্যবর্ণ *a palatick letter.*

দন্ত্যবর্ণ *a dental letter.*

দীর্ঘ *long (as a vowel or syllable).*

দ্বি বচন *the dual number.*

ধাতু *a root.*

নামবাচক্ *a proper name.*

নাম বাচ্য *the third person.*

নিরুপবৃত্ত

নিরূপিত বর্তমান কাল *the in-*
definite tense.

নিপাত শব্দ *an anomalous, or in-*
declinable word.

নিমিত্তার্থ *the infinitive mood.*

নিষেধার্থ *the prohibitive.*

নীচোক্তি সৰ্বনাম্ *pronouns of*
inferiority.

পদ *a word in its declined, or*
conjugated state. Also, a
metrical foot.

পুংলিঙ্গ *the masculine gender.*

প্রকৃতি *the crude form. R. 413.*

প্রত্যয় *an affix.*

প্রেরনর্থ *a causal verb.*

প্লুত্ *the grave accent.*

যৌল *a compound letter.*

বচন *the number of a noun or*
verb.

বর্ণ *a letter.*

বর্ণমালা *the alphabet.*

বর্গ *the classes of the letters,*
as guttural, palatick, &c.

বহুবচন *the plural number.*

বানান *the junction of a con-*
sonant with a vowel.

বার্তিক *scholium.*

বিভক্তি *terminations to form*
cases and tenses.

বিশিষ্ট *a noun.*

বিশেষণ *an adjective.*

বিসর্গ *the letter (°). R. 28.*

বৃদ্ধি *augmentation. R. 386.*

বৈয়াকরণ *a grammarian.*

ব্যঞ্জন *a consonant.*

ব্যঞ্জনসন্ধি *the junction of con-*
sonants. R. 387.

ব্যাকরণ *grammar.*

ব্যাকরণ সিদ্ধি *grammatical.*

ভবিষ্যৎ কাল *the future tense.*

ভাববাচক *an abstract noun.*

ভাব বাচ্য *impersonal verb.*

ভূত কাল *the simple preterite*
tense.

মহাপ্রাণ *an aspirated (letter).*

মূর্ধন্য বর্ণ *a cerebral letter.*

যুক্ত অক্ষর *a compound letter.*

যুমদ বাচ্য *the second person.*

রেফ *the letter র.*

লঘু *the light, or short accent.*

লিঙ্গ *gender.*

লোপ *the elision of a letter.*

শব্দার্থ

শক্ত্যর্থ *the potential mood.*

শব্দ *a word indefinitely.*

শব্দবিশেষণ *a nominal attributive, or adjective.*

শুদ্ধ বর্তমান কাল *the present definite tense.*

শুদ্ধ ভূত কাল *the preter-imperfect tense.*

সকর্মক *a transitive verb.*

সন্ধি *the junction of letters.*

সন্ধাক্ষর *a diphthong.*

সবর্ণ *a letter of the same class.*

সমান *a similar (vowel). R. 379.*

সমাস *a compound (word).*

সম্প্রদান *the dative case.*

সম্বন্ধ *the genitive case.*

সম্বোধন *the vocative.*

সর্জনাম *a pronoun, or pronominal adjective.*

সিদ্ধি হোল *the junction of a consonant with a vowel.*

স্ত্রী লিঙ্গ *the feminine gender.*

স্বর *a vowel.*

স্বরসন্ধি *the junction of vowels.*

R. 378.

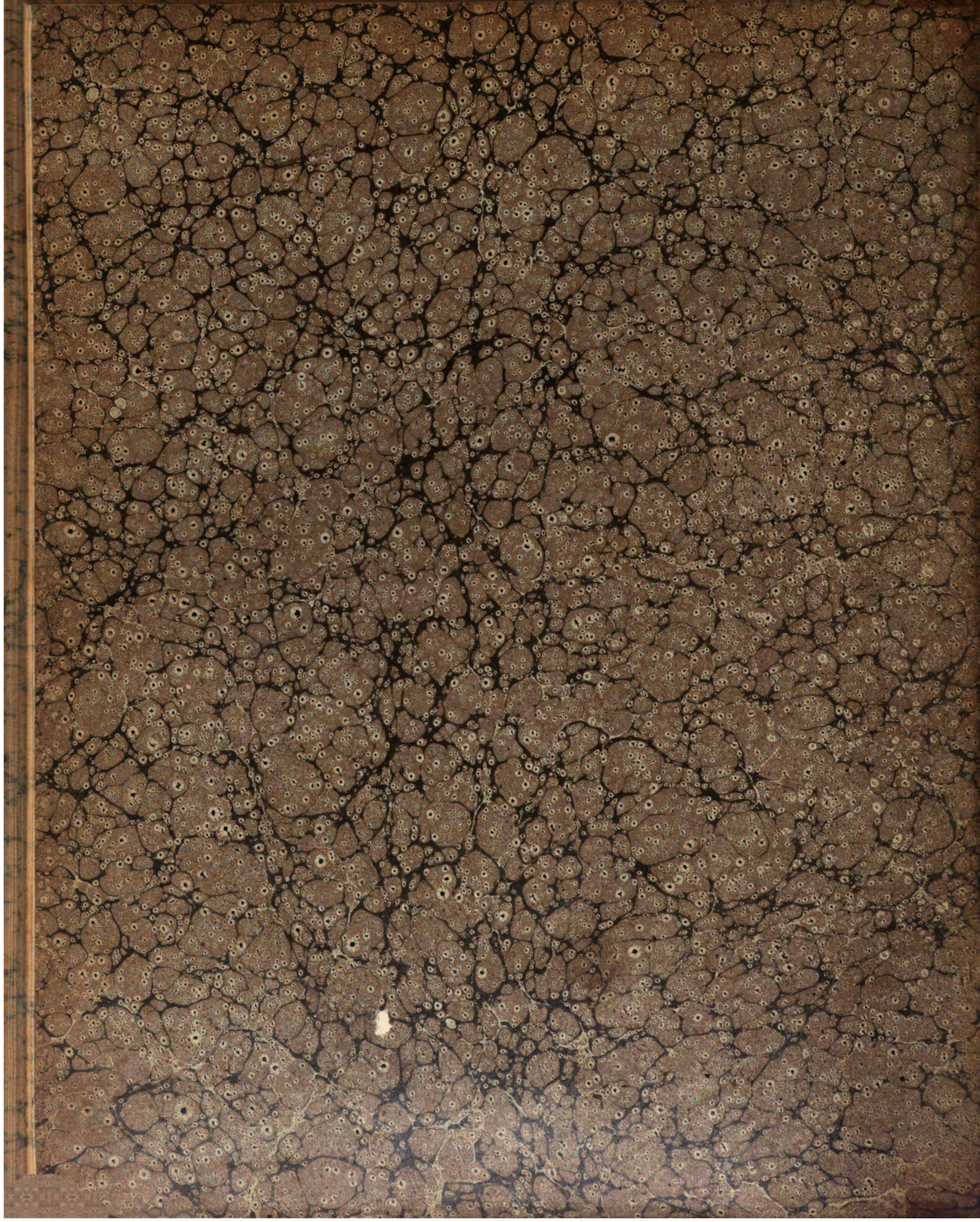
স্বার্থ *the indicative mood.*

হ্রস্ব *short (as a vowel or syllable).*

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